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CALVINIST CONTACT
33rd YEAR OF PUBLICATION NO.1621 NOVEMBER 25, 1977

Canadian Council aided by new appointment

by Rev. John Van Harmelen

Rev.Van Harmelen of Woodstock, Ont. is stated clerk of the Council of the Christian Reformed Churches in Canada.

In the early 1960s some initial attempts were made to come to joint action on the part of the Christian Reformed Churches in Canada. A number of preparatory inter-classical conferences (six) were held, at which the classes of Eastern Canada (four, later six) considered the possibility of combining all of our churches in Canada into one national council.

In reply to an overture to that effect the Synod of 1965 appointed a committee to 'study ways and means by which the Christian Reformed Churches in Canada may most effectively deal with matters peculiar to them as a body of churches in Canada.' The next year, 1966, Synod proceeded to adopt guidelines for Canadian classes wishing to take joint counsel and action.

Article 44 of the Church Order provides for such a council, stating that 'A classis may take counsel and/or joint action with its neighbouring classes in matters of mutual concern'. Synod recognized the propriety of the proposed plan of action and stated that 'here are matters peculiar to the churches in Canada', and that the proposed council 'offers effective means to deal with them'. Synod recognized the fact that it does not itself provide a suitable platform for Canadian situations and challenges.

A provisional committee prepared a meeting of delegates from all Canadian classes in 1966, dedicating the proposed council 'to speak in Canadian affairs with a Canadian voice according to the responsibility which God has given us as citizens of this country.'

In November, 1966, an organizational meeting was held in Winnipeg, at which the Agreement of Cooperation and the Credentials were drawn up to form the council of CRCs in Canada. The preamble of the Agreement of Cooperation between the Classes of the CRCs in Canada reads as follows: "Believing that the God of all grace brought the Christian Reformed Churches into being in the Dominion of Canada for His own purposes, we, classes of these churches accept the calling, and affirm the need, of engaging in mutual consultation and cooperation on a nationwide basis. To this end we pledge ourselves to work together in an assembly for such consultation and joint action."

Whenever the Council meets, ordinarily every other year, each of the ten classes in Canada delegates a minister an elder and a deacon to the session of Council. After ten years the Council still operates under the same mandate, and its authority is still derived from the member classes who accept as binding the decisions of the Council on all matters which are of common concern to the member classes.

All decisions of the Council require a ⅔ majority vote. The 1977 Council met in complete harmony with the Agreement of Cooperation, all ten classes submitted the same credential, and all

Rev. A. VanEek

decisions were made in harmony with the by-law.

The primary reason for the Nov.8 meeting of the Council in Brampton, Ont. was to interview nominees for the position of executive secretary of the Council and to appoint one of them for an initial term of two years. As you know this has been advertised as a full-time position, and I discovered that several classes expressed fear and concern about it. Even some fundamental questions were raised. At some classes a lengthy discussion was held about the rationale for the appointment of a full-time servant of Council.

We spent at the Council meeting in Brampton a considerable time discussing these concerns. Actually the whole matter of appointing an executive secretary was reviewed and Council tried to address itself to the underlying fears. The concrete result of that discussion was A Statement of Intent, which was unanimously adopted by Council. This statement was mailed prior to this report to Calvinist Contact and The Banner and had reached you by now through the media.

The nominating committee presented its report, since the Council by a more than ⅔ majority, wanted to proceed with the appointment of this full-time servant of Council. Council heard that four nominees for this position were interviewed by the committee. Council elected Rev. Arie G. Van Eek of the Kildonan CRC of Winnipeg, Man. for this position. And we hope that the Rev. VanEek will assume his new responsibilities in May, 1978.

The Government of Canada

Council's Committee for Contact with the Government has mailed to all consistories an informative letter of its activities. Since this letter will be published in the Acts that many office bearers will be able to share the content with members of the congregation. The Committee was instructed by Council to concentrate on the following areas: immigration policy, proposals of the law-reform commission, the preservation of life, national unity and the penal system of Canada.

Indians and Metis in Canada

Council received three informative reports from its national committee for the ministry among Indians and Metis in Canada. This ministry is at present carried out in Winnipeg, Man. Extension of this work to Regina, Sask., has been approved by Council. Council also urges the churches 'to pray for an indigenous pastoral assistant to the Director of Indian Missions, Rev. H. DeBruyn, who must be conversant in both languages, Cree and English.'

Christian Reformed world Relief Committee

The CRWRC reported the appointment of a Canadian advisory committee for the purpose of advising the CRWRC board. This development should increase Canadian input into CRWRC policies. Council declared that its approval of the appointment of this committee is its tentative response to the concerns expressed by classis Hamilton (Acts of Council 1976, pages 117, 118)

Quotas

The classes share the expenses of the Council, and every Council meeting sets an amount per family. For 1978 the Council needs from the Classes in Canada an amount that equals 55 cents for every family of the churches in those classes, and for 1979 it will be 65 cents on a per family basis. This amount covers the ordinary expenses of the Council, printing of Agenda, Acts, meeting expenses of committees, etc.

The position of executive secretary and his expenses, require from the classes an amount of $2.45 per family for 1978 and $2.35 for 1979, which makes the quota on a per family basis for the years 1978 and 1979 $3 per family.

The ministry among Indians and Metis in Winnipeg and Regina expects a contribution from every family of $5.30 for each year, 1978 and 1979.

As one of the delegates reports to his classis: "Thus, for less than nine dollars per family per year, we are able to address ourselves to some of the national issues in the land where the Lord has placed us as His church".

* * *

We can look back upon a constructive council meeting. The deliberations were extensive and the caliber of the delegates was at par. After much discussions and formulation of delicate answers to protest and appeal, a statement of intent to counteract fears and concerns, Council decided to appoint an executive secretary, and we certainly express the hope that the very small minority will conform itself to the majority and puts its shoulders to the wheel. It is sometimes a fact that we can say "getrennt marchieren" is necessary, but it should financially result in "vereint schlagen".

The executive Secretary is appointed for two years. It will be two years of hard work for him and the committees, and the classes who once pledged as follows: "We pledge ourselves to work together in an assembly for mutual consultation and joint action; we will cooperate on a nation-wide basis; we accept the calling, and affirm the need of engaging in this kind of enterprise."

May the Lord bless the Council and all its work in the two years which lay ahead of us.

focus

Christian Yellow Pages

VANCOUVER, B.C. (EP) — Distribution of a Christian Yellow Pages Directory drew criticism from several religious leaders here.

Among the first to speak out was Dr. Carl Armerding, principal of Regent College, an evangelical post-graduate theological school attached to the University of British Columbia. His school was listed among the "born again" Christian stores and agencies.

He said he deplored the advertisement. "The college has never pursued a policy of doing business on the basis of anyone's Christian commitment or lack thereof."

The advertisement, Dr. Armerding said, "was placed by administrative staff who were not aware of the implications and does not represent any change in college policy."

NAPARC delays approval

ST. LOUIS (EP) — For the second year, delegates to the North American Presbyterian and Reformed Council (NAPARC) postponed action upon the membership application of the Associate Reformed Presbyterian Church.

The dispute over Biblical inerrancy in the 31,000-member denomination was once again the reason for the postponement. A special committee appointed to consider the ARP's membership application said: "We are tremendously encouraged by many things that are happening in the ARP."

Wanted: missionaries

RICHMOND, VA. (EP) — An average of four persons a day must apply and be accepted for missionary appointment in 1978 if the urgent personnel needs of Southern Baptists' 89 mission fields are to be met, a foreign missions board spokesman has emphasized. The denomination's mission fields require 1,406 new missionaries to reinforce, replace or start work.

Lutherans open talks

NEW YORK (EP) — A first exploratory national conversation between Lutherans and Pentecostals has been authorized and the opening of a Lutheran-Baptist dialogue in the United States appears imminent.

The executive director of the division of theological studies of the Lutheran Council in the USA announced he has been advised that the Pentecostal Fellowship of North America has approved the conversation to consider possibilities for future Lutheran-Pentecostal dialogues.

Earlier, the executive committee of the Lutheran Council authorized the theological studies division to pursue contacts with the Pentecostal grouping.

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NEXT WEEK

Schaeffer as evangelist

ViewPoint

The foundation of life

If someone were to come up to you and ask you: "What do you need?", what would you say? That is rather vague, of course. Suppose that that question would be asked by your minister or elder. "What do you need the most?" Just what would your answer be?

Most consistories, or church councils - call them what you will - spend an evening early in the church season to somewhat objectively look at the members of their congregation. The church and its members might need more Bible study, so you organize more study groups. The members might need less time in church activities and more time at home as a family, so you double up some of the activities to allow one or two free nights in a week.

Churches constantly seek ways to keep their members active. They create programs here and groups there to deal with Bible study or social issues. We see the need to read up on politics so that we can comment on it Christianly, we have booster clubs for our Christian schools, the list goes on.

But what do we need most as members of the church, part of the body of Christ? We need the Word of God preached to us each Sunday. That is where we start to grow as Christians right there in the pew on Sundays.

We have come to presume that the Word of God will automatically fill us on Sundays so we have concentrated our lives on meetings and organizations which reflect our Christian world and life view...God in all areas of life. But we must hear it preached each Sunday again.

Jesus' disciples longed for the message of salvation: "Teach us, Lord", they said. Give us that spiritual bread of life. We love you Lord and we want to know more about You. We need the Scriptures to be opened up so that we can see how You have taken care of Your people of old and how that relates to us today.

Our ministers and pastors have that primary task; to feed the flock with the Word of God, the Bible. That is often no easy task and it requires hours of preparation each week but it is their most important task: preaching the Word.

We have had a tendency to ignore the importance of preaching in our Reformed circles. Our focus has been horizontal. We look at the world around us and we say: "This is where our priorities should be: Christian education, labor, politics, agriculture, economics." Many have become preoccupied with Christian social action, ignoring the importance of receiving the Word of God as His children.

The apostles were instructed to go out into the world and teach about the love of Christ. That vertical relationship was always stressed: God-man. Out of that comes our love for our neighbour.

We cannot say, of course, that Christian education, labor, etc. is not important. Of course it is, providing it has a foundation on the Word of God.

What do *we* need most in this world? God's Word. It is the task of the preacher to give it to us off the pulpit but also for us to open the Bible as families, as Bible study groups and as organizations.

What does the *world* need most? God's Word. Christ has commanded us to go out into the world, to every nation. Not only must our lives be founded on the Bible, but so must our organizations and associations so that that vertical contact with God is always maintained.

Keith Knight

by Keith Knight

NewsViews

Congratulations, Rev.Van Eek

Ask any average Canadian what the Christian Reformed Church is and he is bound to give you a half-hearted shrug. He might come up with something like: "A Dutch group".

Christian Reformed Churches in Canada have experienced an identity crisis for many years and out of that dilemma the Council of the Christian Reformed Churches in Canada was born.

The Council deals with non-ecclesiastical matters; that is, matters not dealt with by formal bodies such as classis and synod. It deals with matters common to the Canadian scene such as the ministry to Indians in Alberta and attempts to keep informed about those legislative activities of the federal government in which the testimony of the church should be heard.

The Council, which I'm sure will become known as the Canadian Council has hired an executive secretary ... and it is about time. Rev. Arie Van Eek of Winnipeg received a two year appointment early in November and he expects to start his full time work for the Council by June, 1978.

His job will be largely an organizational one. He will have an office, which means that the CRC in Canada will have an office. Administration of various funds will be handled there such as the Canadian Ministers' Pension Fund, Christian Reformed World Relief Committee (CRWRC) in Canada, and World Missions as it applies to Canadian missionaries abroad.

The Council, in true Reformed style, has its share of committees and subcommittees, among them the one on Indian missions and current Canadian affairs are the most active and time-consuming.

Non of the four nominees for the position of executive secretary had any qualifications when it came to the political arena. All were ministers of the Word, pastors in their congregations. But they did not pretend to be politicians, either.

The job description for Rev. Van Eek is still somewhat vague and it will surely be altered during the next two years of his initial appointment. He will be involved largely in organizing, administrating and overseeing and this foundational work will need the support of all churches and the 10 classes across Canada to make it work.

Calvinist Contact

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Philippines: Mary is alive, Christ is dead

by Johan Tangelder

The veneration of the virgin Mary.

Though there is an official separation of church and state in the Philippines since American colonial rule and independence after the Second World War, the country is still very much Roman Catholic in practice. It is the only Asian country officially dedicated to the Virgin Mary. The Spaniards consecrated the Philippines to the "Blessed Virgin Mary", since "Our Lady of the Pillar" herself was the patroness of Spain. Mariology has played a central role in the building of ecclasiastical and folk traditions.

A missionary remarked that the Philippine Trinity is God, Mary and Joseph. In popular belief Mary had indeed a divine position. Some Philipinos claim that "if you have special devotion to Our Lady of Carmel, Mary will lead you to heaven in case you die." Mary's image appears on magnets for dashboards, on amulets and medals, in stores and workshops.

The excessive devotion to Mary is not limited to the Philippines. Roman Catholic officialdom has increased its devotion to her in recent history. The last hundred years have been called the "Century of Mariology". Mary has been elevated to a position near the Godhead. Many Roman Catholics view Mary as having deity. She is called the Mother of God, the Queen of Heaven, the Door of Paradise, Our Life, Mother of Grace, and many others which ascr o to her divine powers. The impression is given that she has suffered with her suffering and dying Son, and that with Him she has brought about salvation. The Second Vatican Council stressed the relationship of Mary and the Church in Redemption: "In celebrating this annual cycle of Christ's mysteries, Holy Church honours with especial love the blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her son. In her the church holds up and admires the most excellent fruit of redemption and joyfully contemplates, as in a faultless model, that which she herself wholly desires and hopes to be." (cf.p.220. Marina Warner. Alone of All her Sex. The Myth and the Cult of the Virgin Mary.)

In 1891, Pope Leo XIII (1878-1903) declared: "We can receive absolutely nothing...nothing, unless,God willing, it is bestowed on us through Mary." In 1942, Pope Pius XII dedicated the world the "Immaculate Heart of Mary" and soon afterwards he instituted a feast by that name, which is kept on August 22. In 1950, the same pope declared the dogma of Mary's Assumption to heaven. Mary is supposed to have been taken up to heaven, to live there in her glorified body. In 1964, Mary was given a new title Mater Ecclesia, Mother of the Church." In the theology of the mystical body of the church, by which all Christians become members of Christ, they also become members of Mary, who fashioned his body in her womb." (p.220, Marina Warner. Alone of All Her Sex. The Myth and the Cult of the Virgin Mary.)

The Reformed theologian Loraine Boettner made this very pointed observation regarding Mariology "What, then is the remedy for this situation, this entire problem of Mariology and Mariolatry? It is, indeed, very simple. Let the Roman Catholic people read the Bible, particularly the New Testament. There they will find the living, compassionate Christ, with very little said about Mary." (p.167. Loraine Boettner. Roman Catholicism)

The dead Christ

Mary is the object of great devotion. Christ is feared rather than worshipped. He is the stern judge. Mary is the helper who understands her spiritual children. She even intercedes on their behalf before her judging Son. This is one way Filipinos look at Christ. But the dominant feature of Christ in the Philippines if that of a tragic victim. Christ is not the victor who triumphed over death and Satan. He is the Christ of Spanish folk tradition.

The Christ in the Philippines is "a Christ known in life as an infant and in death as a corpse." Or as Frank Lynch described the Philippine Christ: "The Christ of the Filipinos is pre-eminently a suffering Christ. He is a beaten, scourged, humiliated and defeated Christ." (cf.p.6 Douglas J. Elwood and Patricia Ling Magdamo. Christ in Philippine Context.)

During Lent, many Filipinos identify themselves with the suffering and defeated Christ as they themselves suffer and often feel defeated by the constant struggle for daily survival. On the eve of Good Friday a funeral procession for the Dead Christ is held in many towns. The procession is called the "Santo Entierro".

The risen and ascended Christ needs to be proclaimed in the Philippines. Missionaries are needed who are ready to preach: "that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures." (1 Cor.15:3b-5a).

To be continued in two weeks.

LETTERS

Lotteries are evil invention

Dear Sir:

I was happy to see (Oct.4) that the Canadian CRC committee on church relations decided to publish some studies and decisions of the Presbyterian Church in Canada. We have some very dear Christian friends who are Presbyterian and have found fellowship with them encouraging and rewarding.

I was therefore a little disappointed at the 1976 statement on lotteries by the General Assembly. The statement leaves a lot to be desired. I hope that we as CRC do not fall into the same trap that they did by placing the major responsibility on the government's shoulders and giving little guidance.

I cannot but see that lotteries are an invention of the evil one. Anyone naive enough to buy a ticket expects to win. Otherwise why buy? Charity to the government? Don't be silly. Therefore, expecting to win, he or she will at least in some way 'dream' of getting their hands on 'all that money'. They will look to that 'sum' to relieve the pressures of financial trouble, of paying off the mortgage, of taking that long overdue vacation, or whatever 'pie in the sky'.

Doesn't that sound just a little too uncomfortably familiar? What about the story of the children of Israel looking to the golden calf for their salvation? The story of pagan worshippers looking to their gods for help? How far have we really progressed?

Should not we as Christians, as Covenant people, of a Mighty God look to Him for aid? Or do we think that He can no longer provide? 'Is the arm of the Lord shortened that it cannot save or His ear heavy that it cannot hear?' Anything that is in conflict with trust and faith in our Lord is evil and idol worship. Is that not sin? 'How hard it is for them that trust in riches to enter the Kingdom of God'.

If we are in need, let us pray therefore beseeching our Lord and He will provide. Jesus became worthless that we might become worthy, Jesus, who is now our advocate in heaven. Kings and nations obey Him, would He not listen to His own children?

Jack DeKok
Ottawa, Ont.

The Netherlands Bazaar

Dear Sir:

The members of the Committee Netherlands Bazaar extend their deepest thanks to the many individuals, organizations, editors of the various periodicals who have contributed time, effort and money to aid the fund-raising for The Netherlands Bazaar, held on October 22, 1977 in Toronto.

The bazaar was a huge success because of the generosity of the many people involved. We have benefitted from countless gifts of goods, advice, money, skills, time and moral support. Our thanks go to the Netherlands Consulate, churches, radio announcers, newspapers, organizations, children youth, men and women without whom this tremendously successful bazaar would never have happened.

The net result of the bazaar is approximately $23,000 and this money will enable us to bring some sunshine into the lives of many needy Canadian families of Dutch extraction in the Province of Ontario during the next two years.

Thank you again!

Wil Braaksma, Pres.
Unionville, Ont.

A tribute to Feike Asma

Dear Sir:

If music's tentacles could touch the harps of angels and open the heavens to greet us, then we heard the unutterable sound, Nov.11, in St. Matthew 's Anglican Church in Ottawa.

Thank you, Feike Asma, for witnessing to us the triumph over death in Alex Guilmant's *Marche funebre et Chant Seraphique*. Remembrance Day was celebrated to the fullest then when we could rejoice with those whose loved ones marched through death and met our Lord.

Mrs.Grace VanStaalduinen
Ottawa, Ont.

Help us continue these Missions of Mercy.

Almost every day CRWRC gets requests for help. Lately, we've frequently had to say "no."

And that's tough. Because it's not easy to say no to people in peril. People who want to feed children, plant seeds, drill wells, become self-sufficient.

At CRWRC we're doing all we can—feeding some children, helping some disaster victims, teaching some farmers, rehabilitating some handicapped—while wishing we could help even more.

But the amount of help we can give is dependent solely upon the gifts we receive. And now, more than ever, we need your help just to *sustain* our world-wide Missions of Mercy.

Think of it this way: if you say "yes" to us, we won't have to say "no" to His other sheep.

At this special time of year, when we rejoice in our Lord's bountiful blessings, give special thanks. In prayer—and with gifts of love.

Extending the hand of Christian Mercy in the Master's Name.

Christian Reformed World Relief Committee
2850 Kalamazoo Ave., S.E.,
Grand Rapids, MI 49508
In Canada: 178 Alway Rd., P.O. Box 235,
Grimsby, Ont. L3M 4G3

Now CRWRC needs your gift more than ever before!

Church Page

What do we need most in our church life?

by Al VandenPol

Rev. VandenPol is minister of the Cobourg [Grace] Christian Reformed Church, Cobourg, Ont.

Of course this is a wide-ranging question! Someone may answer: A real revival by the Holy Spirit, while someone else may reply; to meet this year's budget, or even; some better meeting facilities.

If you would ask me this question, I would answer: Continued, regular Bible study-fellowship by our adult members. At one time, not so very long ago, it struck me as something most peculiar, that, while we still make a serious weekly effort to get our children and young people to catechism and Bible classes — as soon as we have made public confession of faith — we quit our study and fellowship around the Bible and our systematic learning about our faith in Christ and our life with the Lord. We right away stop meeting in weekly groups or together open God's Word and find out what it has to say to us for our growth in faith and hope and love in the Lord, for comfort, guidance and instruction for our living as christians in the world of today.

Perhaps you would like to say: But hasn't it always been that way? Well "always" is a very elastic word, as you may realize when you listen to your own children. Besides, you are mistaken. It was not always that way.

First of all we read in the Acts of the apostles (2:42): "They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and the prayers." (T.E.V.) You see "they spent their time, they devoted themselves" (R.S.V.) to the teaching of the apostles, which for us is the New Testament and the Old Testament in N.T. perspective.

And another text from the Acts, that sticks in my mind is 17:11: "The people there (in Berea) were more open-minded than the people in Thessalonica. They listened to the message with great eagerness." On the sideline I like you to notice that it says here, that studying the Scriptures diligently creates open-mindedness or nobility (of the mind) as the R.S.V. translates it. We get rid of our frozen traditions and individual hang-ups when we do that.

And to get back to the main track: These people did not say: Why should we dig into the Scriptures, Paul does it for us; No, because they were eager to know God and receive His Word, they went and studied the Scriptures also by themselves and discussed it together. There I think, we may touch a "raw nerve". How eager are we really to receive the Word of God as the power that saves our souls and sets our lives free in Christ Jesus?

What priority does "to know God and Jesus Christ" really have in our lives? The Bible says: That is eternal life, the real life.How much regular time do we take to make that kind of a living? That should show in our eager commitment to personal and group study of the Holy Scriptures. Isn't the heart of our public confession: I have and desire to grow into the new life in Christ knowingly and committedly? But how many of us — if we are completely honest with ourselves — would have to confess: Yes, that's what I once confessed, but now it really doesn't mean all that much to me. You see, if I would get that deeply involved with Christ I would have to give up too much of my present lifestyle which I like; and to take time for such study of the Scriptures would create problems for my business or my hobbies. To be frank with you: As long as we can keep the kids decent and make it to heaven, when we've reached the end of the road, that's all I want out of it. And I don't think that God cares too much more. He likes to save us anyway. What more is there to it anyway?

Everything! Really! What is wrong with that kind of a "faith", is that God, that the Lord Jesus Christ, and what they are and want to be in our lives have become another item on the shoppers list of us, consumer society people. What we must rediscover is: Who God is, Who the Lord Jesus Christ is, not only for our soul, but also for our body; not only in the church on Sunday, but also in society during the week; not only for the hereafter, but for the whole kaboodle of living in our world today. And in it all we must discover, that God is God and Jesus Christ is Lord, and not a nanny, a Super Santa Claus, a 24-hours-on-call repairman for whom we otherwise have no need in our lives.

I sincerely believe that there is a great need for a renewed commitment to the practise of Bible reading in such a way that we know and understand for our lives what the Lord says to us. And therefore we also need to read and study the Bible together; we must help each other to really hear what the Lord says to us in this portion of His Word.

One mistake, which I believe seriously hampers the fruitfulness of much Bible study among our people is that we do not really listen to what this Word of God has to say to us, but that we rather come up with our questions which may or may not be related to this particular passage and want to get an answer to them in the discussion. We first need to learn again to hear what the Lord is, has done for us, has given to us in Christ Jesus and then share our blessings, responses, our struggles with it, sharing our times of abundance and need, joy and sadness, hope and fear in order to practise the communion of saints which is first of all the practise of sharing what the Lord means to us through His Word and Spirit. Of course this will then also result in prayer, personally as well as for and with each other.

What I am pleading for is that we should restore a consistent, fruitful two-way communication with the Lord. But then we must let the Lord speak first, listen to Him and then we can and may reply meaningfully, both personally, in our family life and as people of the Lord together. The time has come that we seek for practical and effective ways to do that kind of a thing.

Some suggestions: We could practise something of this in our evening service, especially in a smaller church; or else as a continuing period after the close of our "regular" service. Personally I would rather see a midweek hour where our adult members meet in church or in homes in groups for Bible study and prayer. In communities were people live or work quite close together a noon time half hour has sometimes proven to be really helpful.

Still another — for me less favoured — option would be to have this type of Bible study and prayer fellowship for adult members combined with Sunday school and Bible classes before or after the Sunday morning service. I know that this is widely practised in certain denominations, but in the long run it might prove to be too much on a Sunday morning. However, in churches where the members live widely scattered it might be something worthwhile to consider at least for that part of the congregation.

The important thing is: do you see your need in this respect and are you willing to help and do something about it, even if it may mean that you have to give up something? Then, please discuss it at your next family visit by the elders, or let your consistory or district elder know how you feel about it and in what direction you are looking for a solution.

May it so become true among us, what we read of the church of Ephesus in Acts 19:20. "In this powerful way the Word of the Lord kept spreading and growing stronger" (T.E.V.)

Church News

CANADIAN REFORMED

Accepted

- to Chilliwack, B.C. Cand. E.J. Tiggelaar

Declined

- to Guelph and London, Ont., and Smithers, B.C. Cand.E.J. Tiggelaar

CHRISTIAN REFORMED

Called

- to Drayton, Ont. Rev. Peter Kranenburg of Strathroy (East), Ont.

New clerk

Woodstock (Covenant), Ont. - Klaas Visbeek, 310 Leinster St., Woodstock, Ont. N4S 7E7

Church organized

Under the supervision of Woodstock (Maranatha), a new church has been organized on Oct.27 in the north section of Woodstock, Ont., with the name Covenant. The church has 88 families. For the time being they are worshipping in the Maranatha church at 9 a.m. and 7:30 p.m.

Christian Stewardship Services

CSS representative Harry Houtman plans to be in the London, St. Thomas, Strathroy and Sarnia areas during the week of December 12-16. If anyone would like to speak to him about making a will, or some other part of estate planning, please contact him at Christian Stewardship Services,455 Spadina Ave.,Toronto,Ont. or call him evenings at 416-461-1207. U kunt ook in het Hollands bellen of schrijven.

SUPPORT NEEDED!

The Committee for Justice and Liberty Foundation

a Canadian people's organization actively concerned with the development of a Christian political witness throughout Canada,

urgently needs

everyone's help

so that it can become a more effective channel for public justice for all people.

CJL welcomes your personal involvement and invites your inquiry as to how you and others would like to become active locally.

If you can also assist CJL financially, that would be greatly appreciated! Right now, its 1977 income is nearly $20,000 below budget.

Please send your inquiries and/or gift to:

COMMITTEE FOR JUSTICE AND LIBERTY FOUNDATION
229 College Street, Toronto, M5T 1R4
(416) 979-2443

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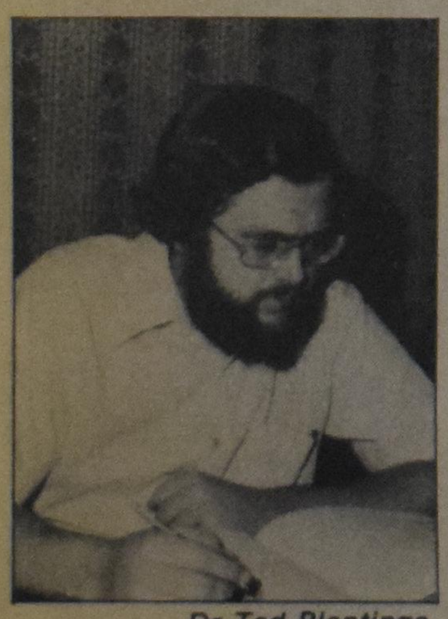
Paideia Press produces Reformed books

No doubt you've seen the name Paideia Press from time to time, but you may not know what it means or how to pronounce it. (The pronunciation is simply: Pie-day-a) Perhaps you have a couple of Paideia books on your shelf. By now you're probably wondering about the story behind the name.

Paideia Press was established three years ago when John Hultink, a young St.Catharines businessman, set up a company of his own (J.H.Enterprises) with a charter to work in the housing and land development field as well as the publishing field. Hultink's first step as a publisher was to secure the translation rights to S.G.De Graaf's Reformed classic *Verbondsgeschiedenis.* He persuaded Dr. H. Evan Runner of Calvin College's philosophy department to undertake the translation, assisted by his wife.

Another step was taken 2½ years ago when Hultink hired Dr. Theodore Plantinga on a part-time basis as a translator. Plantinga went to work on the writings of Herman Veldkamp. A year later he moved to St.Catharines and began working full-time for Paideia Press. He now serves as managing editor, coordinating the work of the various part-time translators, editors and proofreaders employed by Paideia. (He also works part-time for the Ontario Christian College Association.)



Dr.Ted Plantinga

Plantinga is still busy with translations himself. One of his projects is a three-volume work by Dr. Cornelis Van der Waal, entitled *Sola Scriptura*. He is also translating Van Der Waal's recent book on Hal Lindsey and Biblical prophecy, as well as M.D. Van't Veer's book *Mijn God is Jahwe.*

A second full-time employee was hired six months ago, Mrs. Karen Smith. She does all the typesetting, handles the administrative details of keeping the office in order, and assists Hultink with the distribution and marketing. The rest of the work is done by part-time and free-lance employees.

For Hultink himself, publishing is still a part-time business, for he still devotes the bulk of his attention to housing and land development. The money he makes in this field serves as a capital base for the publishing company.

How did a businessman like John Hultink get interested in publishing? Like many of us, he came to this country as a Dutch immigrant. He grew up in the Chatham-Wallaceburg area, quit school at age 16, and went to work in the grocery business. Before long he was managing a store of his own. A few years later he went back to school (Calvin College) for his B.A. in philosophy.

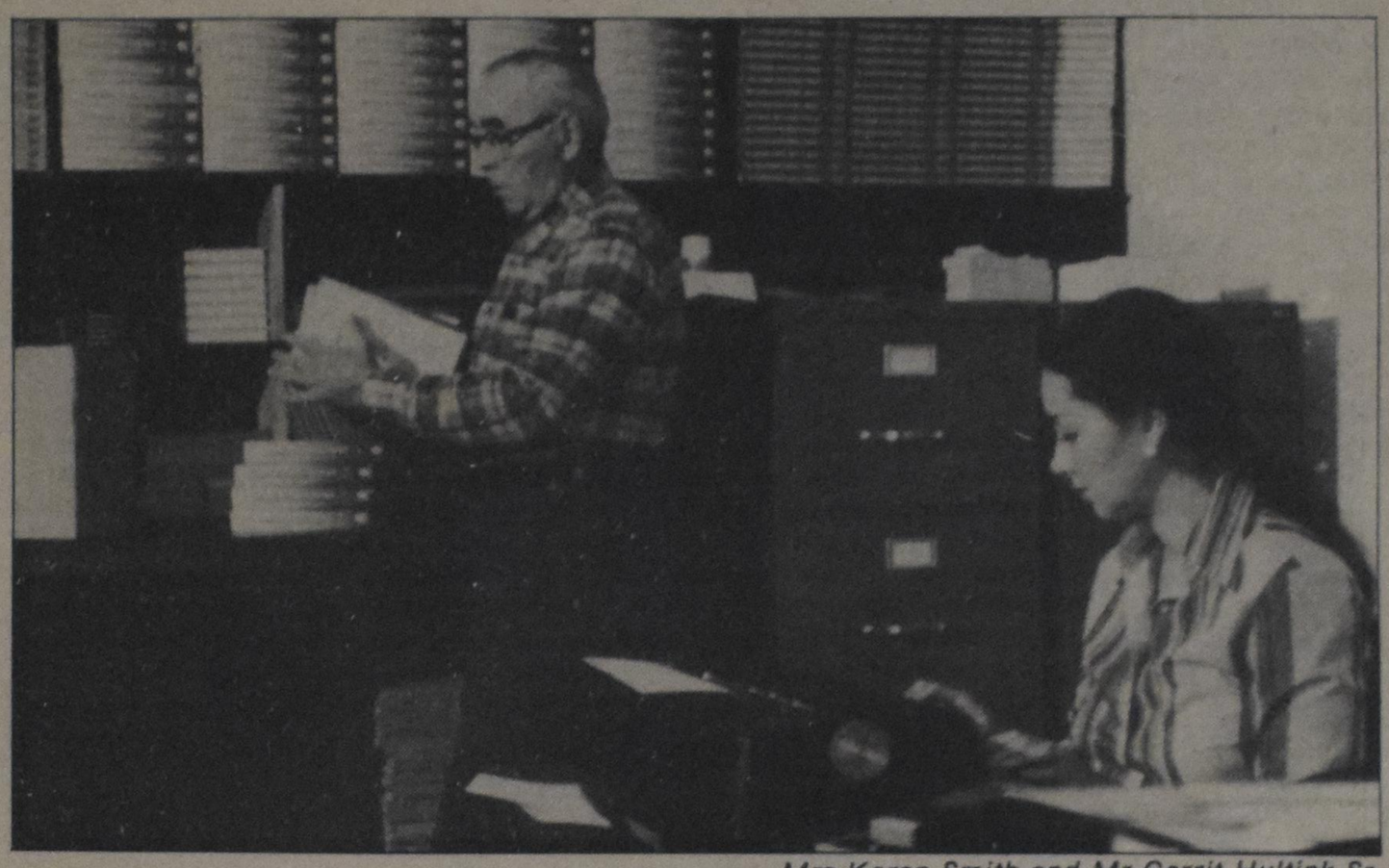
It was especially during the Calvin years that he came to see the vital significance of an all-embracing Reformed outlook on life grounded in the Scriptures. That awareness has guided him in his work ever since.

Gradually Hultink began to lay plans for a publishing company that would give North American Christians access to some of those Dutch books that open the Scriptures as only Reformed books can. The first series of books he selected was De Graaf's *Verbondsgeschiedenis,* to be published in English in four volumes under the title *Promise and Deliverance*. The first volume is already out; the second will be released in the spring of 1978. Then he acquired the translation rights to the writings of Herman Veldkamp. *The farmer from Tekoa* is already out; two or three more titles should be forthcoming soon.

The third series he acquired for English publication is Van Der Waal's *Sola Scriptura*. Volume I will be out in 1978. Dr.Van Der Waal is not as well known in North America as he should be; his books breath learning and are written from a Reformed, covenantal perspective. Their publication in English will no doubt give the Bible program in the Christian high schools a boost.

The fourth series is the largest of all - *De Voorzeide Leer*, by C.Vonk and F.Van Deursen. It runs 12 big volumes in Dutch - and it's far from complete as yet. This series goes through the Bible book by book. It is not a verse-by-verse commentary; it is an introduction to the Bible books aimed at the man in the pew - not the scholar.

Paideia is also committed to children's literature. Work has long been under way toward the publication of a story Bible. A series of books for children in the primary grades is also in the making. The author of this series is the gifted Dutch storyteller W.G. Vandehulst. These books, 21 titles in all came out in Dutch under the series title *Voor onze kleinen*. Some of them have already been published in English by Woudstra's Bookhouse in Edmonton. Paideia will also be publishing some of the works of Anne de Vries, including the four volume series entitled *Reis door de nacht* .



Mrs.Karen Smith and Mr.Gerrit Hultink Sr.

Various other publications are being issued as well. This month Andrew Kuyvenhoven's *Daylight: Daily Readings with the Bible* came off the press. A reprint of Frank Vandenberg's biography of Abraham Kuyper is planned. Cor Gilhuis's *Conversations on Growing Older* (Dutch: Hoe dichter ik nader) has just come out.

This may strike you as an ambitious publishing program and it is. But it is not Paideia's goal to become a publishing giant. The aim is simple: to provide English-speaking Christians with novels, children's literature, Bible study materials, and books on various other topics written from a Reformed, covenantal, Christ-centered point of view.

Through such publications, Paideia hopes to be able to contribute to the building of the Body of Christ and the advancement of God's Kingdom.

What about the name Paideia? Paideia is a Greek word meaning cultivation, discipline, education - with an emphasis on man's wholeness. Paideia is education or training or cultivation that takes in all aspects of man's existence. Thus it's an appropriate name for a publishing venture that aims to help the saints become "men of God thoroughly equipped for every good work" (II Tim.3:17).

Yes, the word *paideia* occurs in the Greek text of the New Testament. Read the text before the one quoted above: "All Scripture is God-breathed (inspired) and is useful for teaching, rebuking, correcting and training *paideia* in righteousness, so that the man of God may be thoroughly equipped for every good work." Paul also uses the word in Eph.6:4, where he tells fathers to raise their children "in the training *paideia* and instruction of the Lord."

Thus that strange-looking name sums it up.

FROM COAST TO COAST

ALBERTA

Brooks - CKBR	9:00 a.m.	1340
Drumheller-CJDV(Sat)	8:30 pm	910
Edmonton - CHQT	8:30 a.m.	1110
Edson - CJYR	10:00 a.m.	970
Ft.McMurray-CJOK	9:00 a.m.	1230
Peace River - CKYL	7:00 p.m.	610
Taber - CKTA	9:30 a.m.	1570

BRITISH COLUMBIA

Abbotsford - CFVR	11:30 a.m.	1240
Burns Lake - CFLD	9:15 a.m.	1400
Duncan - CKAY	7:30 p.m.	1500
Kamloops - CFFM-FM (Sat)	10:00 p.m.	98.3
Langley - CJJC	10:05 p.m.	850
Osoyoos - CKOO	8:30 a.m.	1240
Penticton - CKOK	8:30 a.m.	800
Smithers - CFBV	9:15 a.m.	1230
Summerland - CKSP	8:30 a.m.	1450
Vancouver - CJVB	9:00 a.m.	1470
Vernon - CJIB	10:00 a.m.	940

MANITOBA

Altona - CFAM	9:30 a.m.	950
Boissevain - CJRB	9:30 a.m.	1220
Steinbach - CHSM	9:30 a.m.	1250
Winnipeg - CKJS	9:15 a.m.	810

SASKATCHEWAN

Estevan - CJSL(Mon.)	9:30 pm	1280
Regina - CKRM	10:30 a.m.	980
Saskatoon - CFQC(Sat)	9:30 pm	600
Weyburn - CFSL(Mon)	9:30 pm	1190

ONTARIO

Brantford - CKPC	10:00 p.m.	1380
Cornwall - CJSS	8:00 a.m.	1220
Ft.Frances - CFOB	10:30 a.m.	800
Hamilton - CKOC	7:00 a.m.	1150
Kapuskasing - CKAP	9:00 a.m.	580
Kingston - CKLC	8:30 a.m.	1380
Ottawa - CFGO	8:30 a.m.	1440
Owen Sound - CFOS	1:30 p.m.	560
Pembroke-CHOV(Sat)	7:00 pm	1350
Sarnia - CHOK	8:30 a.m.	1070
St.Catharines-CHSC	7:30 am.	1220
St.Thomas - CHLO	4:30 p.m.	1570
Stratford - CJCS	1:00 p.m.	1240
Thunder Bay - CFPA	9:30 a.m.	1230
Toronto - CHIN-FM	8:00 a.m.	101
Toronto - CKFH	9:30 a.m.	1430
Wingham-CKNX	10:30 am.	920

NOVA SCOTIA

Digby - CKDY	5:00 p.m.	1420
Kentville - CKEN	5:00 p.m.	1490
Middleton - CKAD	5:00 p.m.	1350
Nw.Glasgow-CKEC	7:30 a.m.	1320
Sydney - CJCB	10:15 a.m.	1270
Windsor - CFAB	5:00 p.m.	1450

QUEBEC

Montreal - CFCF	9:30 p.m.	600

NEW BRUNSWICK

Fredericton - CFNB	10:30 a.m.	550
Newcastle - CFAN	9:30 a.m.	790

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML - Cornwall	9:30 a.m.	1170
CFCL - Timmins	9:30 a.m.	620

QUEBEC

CHRS - Montreal	8:00 a.m.	1090
CKLM - Montreal	9:15 a.m.	1570
CKCV - Quebec City	7:15 a.m.	1280
CHLN - Three Rivers	7:45 a.m.	550

THE BACK TO GOD HOUR

P.O.Box 5092, Ottawa, Ont.K2C 3H3

World Missions Update

Tiv minister dies

NIGERIA — Rev. Tar Shande, among the first ordained ministers of the Tiv Church, died recently. He served the church at Adikpo for many years as an evangelist and, subsequent to his ordination in 1958, as its pastor.

The Bible on Guam

GUAM — For the past 30 years the United States government has operated a school system in the island groups of Micronesia. The system followed, textbooks used and teachers employed are mostly from the U.S. mainland. Cultural differences between these remote islands and the industrial mainland create great problems. Reading skills for students on these islands develop slowly because of the lack of reading materials and because English is a second language. Missionary Con Douma with the Faith Bookstore on Guam is now distributing Bible story materials in a contemporary book form, so that those who read slowly may have the assistance of visual aids in their grasp of the Bible's message.

Drunkenness, prostitution

HONDURAS — Rev. Bernard Dokter recently baptized eight converts on the island of Amapala. The island lies in the Pacific Ocean off the western coast of Honduras. The World Missions Board has been working there for several years, and it has not been easy work due to the prevalence of drunkenness, prostitution and poverty among the islanders. The World Relief Committee also has conducted a program on the island, and two years ago established a fishing cooperative among the Amapala fishermen who depend on the sea for their livelihood. Gradually a church is being formed, and the Honduran evangelist who regularly visits the people reports an increasing interest in the Gospel.

Theological college gets own home

MONTREAL, Que. (CCP)--United Theological College here has a home of its own for the first time in ten years.

The college has shared space in the Diocesan College with the Anglicans for the last ten years. The Rev. Arthur Boorman, principal, says the most important thing about getting "a home of our own" is that it provides United Church students with a sense of identity, as well as serving as an activity centre.

The four-storey building was purchased from McGill for $93,000. Dr. Boorman estimates the total cost including renovations will be close to $175,000.

Nurses!

Do you have the desire to work in an underdeveloped country where the people **really** need your help? CRWRC has a position for you in Haiti if you have a B.S. nursing degree.

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Grand Rapids, Mich. 49560

CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Expecting too much of each other

I talked with a young wife who felt that she had to live up to her mother's expectations. I knew her mother and she was a very capable and efficient homemaker, a Sunday School teacher, a woman who had written several articles and books. Her daughter seemed to have gained a good deal of influence from her dad who was rather passive, a person who would rather back off from an argument than raise his voice.

But this girl had an added problem: the husband she had married expected that his wife was going to be like her mother. He often quoted the statement, "If you want to see what your wife is going to be like in 25 years, just look at her mother." This statement is not true. Some daughters may conform to the image of the mother, others rebel against it. So, this attractive young wife finds herself caught in roles that are expected of her and the role that she has chosen to take. It brings conflict in her own life but also in her home.

She is torn between two factors: she wants to please her husband and her mother, but she also feels that she has a right to be herself — an individual. She is constantly struggling with her own self-image. It's not good that a man wants his wife to be a carbon copy of her mother or his mother, or that the wife wants her husband to be a carbon of her dad or his own dad. This is a confusion of roles and it is expecting too much of the other person that they would be just like somebody else. In fact, if her husband were just like her dad it would not be a good marriage. Or, if the young man's wife was just like his mother, it wouldn't be a good marriage. After all he didn't marry his mother-in-law, he married his wife.

We know that in all of us there are many different influences. We have two parents and four grandparents and this goes back for many, many generations in all kinds of ancestors. Today there are some who are writing a good deal about heredity, about genes and chromosomes and how these influence us as to what we are.

A lot of this also grows out of Alex Haley's book "Roots" in which he tries to trace back his own family ancestry back to Africa and the terrible slave trade with all of its bitterness and hatred and sadistic influences. When you try to do this, it may be interesting to find out what your ancestors were like. I can assure you that you are going to find a few rotten apples on your family tree; that's true in every family. But if we carry this sort of thing too far we get problems. In a sense Alex Haley does that. He implies that the influence of the slave trade is the cause of what you find among the minority races today. This I don't believe is something that holds true because whenever we lay this much emphasis upon the hereditary factors and the genes and chromosomes that there are within our life, we're going to put ourself in the position that we say, "I'm not responsible, it's my father, grandfather, or great grandfather." You get a strange mixture of people blaming their ancestors and forgetting that it's a matter of living today. It's not our yesterdays that spoil our lives, but it's our todays and tomorrows.

I worked for some time with a young mother who was the daughter of a town drunkard. He would come home drunk and beat up his family and he had often beaten up this girl. She tried to break this trend within her family by getting out when she was rather young. After three or four marriages, all of which ended in divorce, she is trying to live her own life and has built for herself a way of living which is so radically different from what it was in her background.

She has become quite interested in her church. She dresses beautifully and takes good care of herself and is a regular doll, but through it all she is breaking the tie with what she was when she was young. This is an over-reaction. Most people would expect that the daughter of the town drunkard would possibly be somebody who didn't do too well, didn't marry too well, or would be the kind of person who didn't amount to much. But here she is active, busy, attractive, and she's trying to show that she can be something even though she came from that background. I think she has over-reacted and for that reason has often had considerable emotional problems.

You find a bit of this also in preachers' families. My dad was a minister, and, growing up in a preacher's family, people seemed to have certain expectations of what preachers'kids ought to be like. I hope it is changing a little bit, at least I don't see as much of it today, but still it's there. If somebody does something wrong people will say, "Look, and he was also a minister's son." The idea is that you are supposed to live up to your dad or mother, to be a carbon copy of what the other person is and this does violence to a person if you take this too seriously.

We can all become new creatures in Christ for we do have the ability to change. It will help to understand ourselves when we realize that we must move to those new tomorrows in spite of the stubborn influences of yesterday. I like to stress this particularly because we have a tendency to lay the blame on our past or the fact that we were born on the wrong side of the tracks, but we must learn to understand and accept ourselves and then press on towards loftier goals of living. We should consider what influence we are giving to our children and it's a good thing for us to recognize that we are a link in the chain of the generations. There are certain things that have been passed along to us, some good and some not so good. But when we think in terms of our children we should try to provide an influence for them which will help them to grow up to be the best person they possibly can be.

No we are not going to expect the impossible, we are not going to expect too much, but we're going to try to help them to move forward to the point where they can live productive lives as Christians in this world. I believe that's part of our calling as parents. We have no right to let them grow up like Topsy, but to encourage them to be the kind of person God wants them to be. We hope that you can accept each other as you are and then help each other to become more what you ought to be. That's the kind of thing that we need in our lives and God through His spirit works within us so that we can become more and more like the patterns that He Himself has given us in our Lord Jesus Christ.

Thought for the week

"He who has a thousand friends has not a friend to spare and he who has one enemy will meet him everywhere." How true that statement is.

YOUTH PAGE

Is it wise to set up a church on campus?

by John Abma

Mr. Abma is a student at Waterloo University, Waterloo, Ont.

The question of creating a church on a university campus has recently raised its head and presents itself as being a concern of great importance.

A number of key ideas and important insights have been raised concerning this topic and I shall attempt to relate as many of these as possible.

There is general agreement with regard to the nature and function of the church. To understand the nature of a church, the group turned to the Belgic Confession which, in Article 27, states that the church is "a holy congregation of true believers". The confession goes on to state, in Article 28, that the church is distinguished from other sects by three marks:

"...if the pure doctrine of the gospel is preached therein; if it maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing sin; in short, if all things are managed according to the Word of God..."

With this in mind, it was generally agreed that the central function of a church is the administering of the sacraments and the preaching of the Word. Synod 1967, however, realized the peculiar position of believers on campus.

"The ministry on campus will be basically the same as the church's ministry of the Word and Sacraments. However, the church must make its ministry relevant to the campus community, keeping in mind the peculiarities of the campus constituency. [Home Missions Manual, Sec. 207, Subsec. IIA].

One of the first points raised in the discussion is that a church on campus could not be defined as a "non-denominational" church for this definition would simply imply the creation of a totally new denomination. This result is an undesirable one for it goes against the aims of the student constituency, namely, to promote unity and avert division. A recent Huron campus ministry workshop recommended that a compromise could be reached by stating that the new church could be "interdenominational Reformed."

The students promoting an interdenominational church, promote a number of ideals. First, they feel that this church would be able to introduce the student with a Christian Reformed background to the world outside of the Christian Reformed circle. The greatest concern, it appears, is for those students who have received a Christian education in both elementary and secondary schools. A second important point raised is that of the promotion of unity. The assumption is that members in a common student environment can accept others in the environment more readily.

The Christian community on campus is obviously a multicultural, multi-national and multi-lingual phenomenon which encourages open-mindedness and acceptance of others. Unity, therefore, according to these students, can be attained in this "interdenominational Reformed" framework and thus be an example to churches everywhere. This, unfortunately, is a very idealistic approach and, as we have seen earlier, could create a church with no ties anywhere as well as create a church with an overly loose and easily manipulated working structure.

Dr.Remkes Kooistra, campus chaplain in Waterloo, on the other hand, proposes that a "Biblical Reformed" church be created on campus. In his proposal, "The Emerging Church on Campus", he maintains that the Christian Reformed Church allows for the performing of church functions by an ordained minister in places other than the church. On page 3 he quotes from the Home Missions Order:

The missionary is authorized, in consultation with and by permission of those supervising his work, to receive professions of faith and to administer the sacraments to members of the church, though these have not yet been organized into self-governing congregations. [Acts of Synod 1957, Art. 170,p.100].

He continues by saying that a campus minister is a home missionary and is, therefore, placing the first blocks in creating a real church (p.4).

He states that, although a "governing committee', some what like a consistory, would be elected at the beginning of each scholastic year to "assist the campus minister", it would still be necessary for "members of the nearest consistories" to attend the worship services (pp.5-6).

Formal members of any denomination would not be required so that Christians of any background could become members of this church. The primary functions of the church would still be the preaching of the Word and the administering of the sacraments to the "believing community", that is, to those who confess their sins and repent humbly before God; accept Jesus Christ, God's Son in human flesh, as their Savior and Lord; desire sincerely to live a life of gratitude and service, loving God and their neighbours. (p.5)

Dr.Kooistra continues by saying that, in the worshipping community, anyone could be admitted to membership in the Christian Church of his or her choice, as long as there is an agreement between the denomination involved and the campus minister and his governing committee. (p.6) This procedure, he states, is also applicable to the administration of the sacrament of Holy Baptism (p.6). To partake in the celebration of the Lord's Supper, however only requires that the believer remembers the three requirements mentioned above which I used to define the "believing community" (p.6). The creation of a church on campus is, therefore, theoretically feasible.

Weaknesses

Some apparent weaknesses in the proposal include the unreliability of student support due to possible low enrollment, the temporary nature of student life and possible student apathy but the greatest problem, I feel, is with outreach. We must ask the question, "Which structure would promote outreach more, a campus church or our present campus worship group?"

First, outsiders might be turned away because the institution has the label of 'church' and, therefore, might appear to be restricted to only one group. Second, a church is more political in nature and requires that the members focus their attention inward as opposed to outside the church. Concentration on evangelism would not exist until the church itself gains strength. Evangelism might, in fact, never be practiced for the campus church could always be deeply involved in maintaining membership as well as maintaining contact with members for spiritual and financial reasons.

The present campus situation is already quite flexible and is geared towards both outreach and presenting the ministry to Christian Reformed students. Therefore, we must discuss this proposal at length before making any hasty decisions.

Spend some time with this booklet

Just Between God and Me: Devotions for Young Adults by Sandra Drescher, published by Zondervan; price $2.95.

Reviewed by Sara Hoogsma

Just Between God and Me is an excellent book of daily devotions for young people, written by a young Christian.

There is a short meditation for every day of the year, a scripture · e and a prayer.

Sandra's meditations reflect on her life as a young growing Christian, who tries to show her faith in her daily life. She meditates about school, friendship, love, her parents, her future, in short about everything young people think and worry about. In her meditations Sandra appropriately quotes some of the best Christian poetry and literature.

I truly enjoyed reading these clearly written, honest, fresh and sensitive devotions and found it hard to put the booklet aside, once I started to read it. And this, sad to say, does not happen too often when we read a book of devotions.

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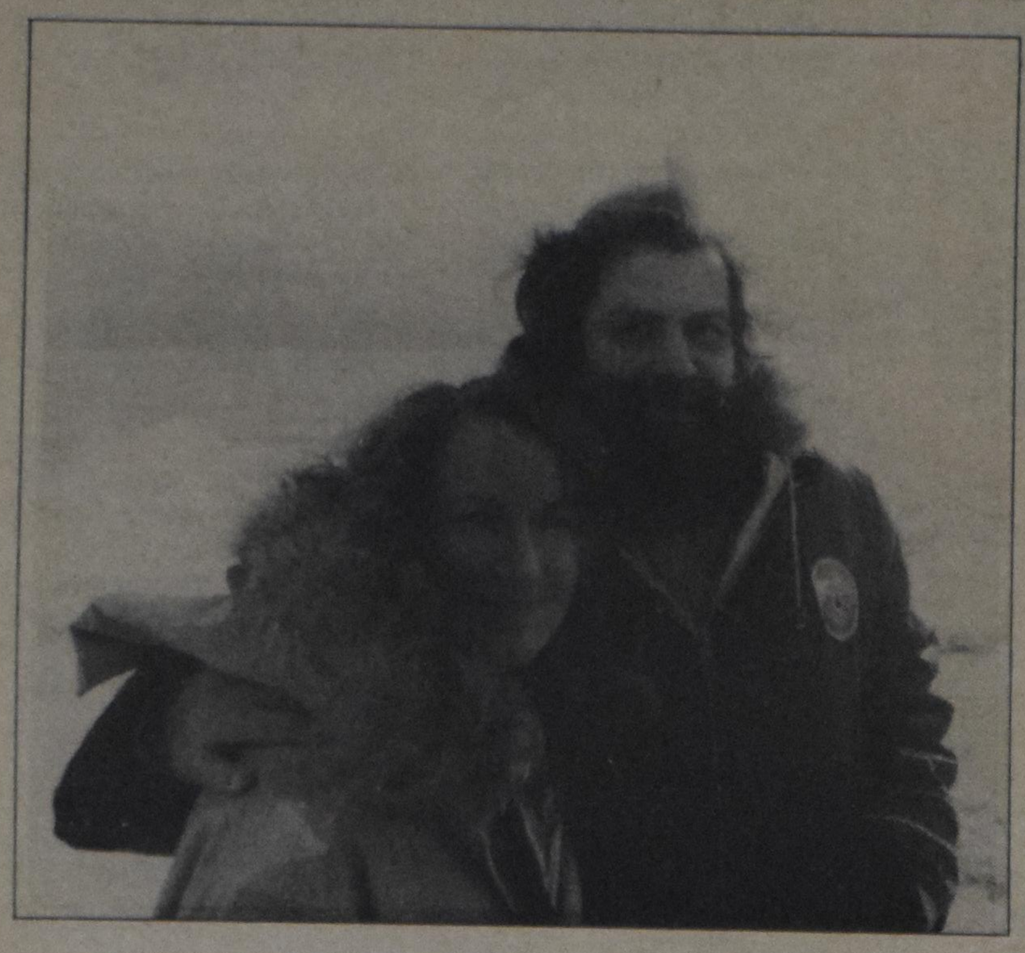

Hugh and Karmel Mc Cullum, co-authors of This Land is not for Sale and Moratorium.

by Karmel McCullum

Mrs. McCullum is co-ordinator of Project North, an ecumenically sponsored project regarding native peoples and northern development.

To some people, not least of all Canada's native people, it is ironic that some of the most prophetic and challenging statements about Northern development should come from the churches, the same institutions that converted the first peoples, and, some critics charge, contributed to the destruction of their language and traditional religion through their mission schools and hospitals.

"For a long time natives saw the churches as handmaidens of government and industry, helping to force their assimilation into the greater Canadian society and standing by while outsiders made decisions about their lives and their lands.

"Every time the white people come to our land and start tearing up the land, I feel they are cutting our own flesh because that is the way we feel about the land. It is our flesh...as the sea lying there, we look at it, we feed from it and we are really a part of it...we love our land because we survive with it. It gives us life."

It was with powerful words like these, that the native people of the North spoke to Mr. Justice Tom Berger during his long and intense investigation of the proposed MacKenzie Valley Natural gas pipeline, when he took his inquiry into every village and settlement in the MacKenzie Valley and the Western Arctic.

As Indian, Inuit, and Metis people in the Northwest Territories as well as other native groups across Canada found themselves faced with similar massive schemes they found too, that it was the church that was emerging as their most effective ally.

And more than just righting an historical wrong a central and major concern of Canada's churches has been with issues of justice, especially with respect to settlement of native land claims, stewardship of resources, and modern lifestyles based on wealth and profit-motivated priorities.

In March, 1976, leaders of Canada's largest churches appeared before Prime Minister Pierre Trudeau and his cabinet raising these and other political and social issues, and said that the world's poor need the dignity of self-determination and not continued dependency.

"To know God is to seek justice for the poor and oppressed as well as to minister to the personal needs of individuals," the church leaders told the cabinet and said that, in their experience, all too often the power of large corporations and governments is exercised in a way that impeded the legitimate struggles of people for the changes necessary to bring about a more just social and economic order.

They noted that the Canadian North had become centre stage in a struggle to gain control of new sources of energy and mineral supplies, and told the federal government bluntly that "colonial pattern of development", which oppressed native people and prejudiced their land claims, should not prevail in the North.

And they urged a moratorium on all major development in the North until native land claims were justly settled, until questions of conservation environmental safe-guards and reserves of non-renewable energy supplies were given full public scrutiny.

The discovery of common interests within the Churches in the claims of native people and the economic questions their struggle had raised, led to the establishment in 1975 of Project North, a seven-church effort intended from the first to be a resource to the various native groups in the North, to help the churches to be better informed and to act on the moral and ethical issues of Northern development. The seven churches in Project North are the Anglican, United, Roman Catholic, Presbyterian, Mennonite and two Lutheran Churches.

Staffed by a husband and wife team. Hugh and Karmel McCullum. co-authors of two books on the North, *This Land is Not For Sale* and *Moratorium*, the project was heavily involved with the Berger inquiry, the National Energy Board hearings on northern pipelines and the Lysyk inquiry into Yukon's Alcan Pipeline proposal.

"To know God is to seek justice for the poor and oppressed as well as to minister to the personal needs of individuals."

The group has a close working relationship with several native organizations in the North including the Dene of the Northwest Territories; the Nishga Tribal Council of Northern B.C.; the Council for Yukon Indians; the Inuit Tapirisat of Canada, and Grand Council of Treaty 9 in Ontario.

The call for a moratorium shaped up as one of the most important social issues the churches in Canada ever faced and they found themselves in the midst of controversy with the energy industry, federal government, and business executives within congregations.

Some members of the business community charged that the churches participating in Project North were meddling in matters which were of no concern to them and mounted an intensive lobby among church leaders to withdraw support from the project.

In the North, churches with predominantly white congregations appealed to their national offices to drop the project. Non-native members of the Northwest Territorial Council denounced the moratorium concept, despite the Berger Commission's recommendation that there should be a 10-year moratorium on a MacKenzie Valley pipeline to insure sufficient time for native claims to be settled and for new programmes and new institutions to be established.

Why did this ecumenical action, centered around social justice concerns, elicit such strong reaction among governments and corporate groups? Perhaps there is more than a little truth in what Project North said to Judge Berger, during his hearings in Ottawa, June 4, 1976:

"In defining development, material values have been allowed to become the norm, while Gospel values are only nominally held as rather abstract propositions which don't affect public attitudes, behaviour and policies all that much. As with many of our social, educational and economic institutions, there has been a tendency for the Church to be caught up in accomodating to the established social order, an order which gives more priority to economic growth and profit-oriented values (which are called "realities") and less to social justice and human dignity (which are called "humanitarian sentiments"). In our experience we are discovering that justice and human dignity are not the automatic by-products of such economic growth.

"The Gospel proclaims that God's sovereignty includes all realms of life. Nothing that is human can be outside the Church's mission. It is the love of God in Christ for man that is the basis of the Church's social and political concern. In particular, this means that we stand in solidarity with the Native Peoples of Canada who face the inseparable connection between themselves as a people, and the stewardship of the earth's resources.

"Most of us live in and benefit from a socio-economic situation which is sinful. By social sin, we mean that we create and sustain social and economic patterns of behaviour that kill and oppress, give privilege to the powerful and maintain systems of dependency, paternalism, racism and colonialism.

"The Gospel is more than mere propositions. The Good News is a cluster of living images and values for living. It brings with it a radically new vision of man. In view of this new vision of man, Christians are called to take a critical stance regarding the social reality of each time and space. The Gospel sheds critical light on the structures and procedures of our institutions, governments and corporations and calls into question many of the images and norms which prevail in the mainstream of our economic, political and social life.

In a recent article entitled "Social Justice - the political arm of love", the Rev. Clifton L. Monk, Lutheran team member of Project North, wrote: "A few years ago the Church was severely criticized for its irrelevancy, because it did not speak to the whole of life. Today the Church is being criticized, angrily at times, for being relevant. What may be the problem is that the Churches and their members may be carrying a considerable amount of cultural baggage which they have rarely examined in the light of the Gospel."

"The Gospel proclaims that God's sovereignty includes all realms of life. Nothing that is human can be outside the Church's mission. It is the love of God in Christ for man that is the basis of the Church's social and political concern..."

Despite the realities of influential corporations, the strengths of their agendas and priorities in the debate, the Churches have continued to stand in solidarity with the Native peoples of the North and have reaffirmed the work of Project North for another three years.

In the next few years, as development plans for resource development continues to unfold through the North, the commitment of Project North to stand officially and wholeheartedly beside the native peoples will become even more crucial.

The Dene, the Nishga and the Inuit of the Eastern Western Arctic are all involved in the settlement of their land claims with the federal government and all have taken the position that there be no resource development until their land claims are settled.

The Alcan pipeline has received U.S. Congressional approval and now awaits parliamentary approval. Already the work of putting the pipeline infrastructure in place has begun. Pipeline fever is spreading to Northern towns with the rapid influx of people in areas with little capacity of planning to cope with the boom.

The Yukon Indians find themselves in the middle of a situation similar to James Bay, their cries for time ignored. They are faced with negotiations that at best can only hope to minimize the damages to their lives and cultures.

The Polar Gas project, a giant 42 inch pipeline scheme proposed to plunge 2,300 miles from the high Arctic Islands through the Eastern Arctic, Northern Manitoba and Northern Ontario, is slated to file an application to the National Energy Board in November of this year. Native people all along the route are adamantly opposed to the Project. Other plans, massive forest expansion schemes, hydro and mineral development, are on the drawing boards.

With the announcement on August 3 of the appointment of Mr.Charles Drury as special representative of Prime Minister Trudeau for constitutional development of the Northwest Territories, the release of a paper on this question and the removal of Warren Allmand as Minister of Indian Affairs, the government has rejected the positions of the Dene and the Inuit based on self-determination for the majority of the people. Despite this setback the Dene and Inuit will continue to press their right to control their own future.

Northern groups all across Canada will be looking to the churches for continuing support as well as challenging them to examine similar patterns of development happening in Southern Canada as well.

Already coalitions of church groups are active in every major centre in Canada. There is growing awareness among these groups that major resource development in the north have social consequences for southern Canadians, and as a result, people in the south are beginning to ask basic ethical questions about who decides, what are the social costs, who benefits and who pays for these massive projects.

It has been said that Project North is a prophetic voice in the life of the churches today. Perhaps that is so. The churches will always encounter some backlash especially from the more affluent and powerful member of its congregations.

Men's federation looks at growth

The annual board meeting of the federation of Christian Reformed Men's societies was held at Trinity College in Palos Height, Ill. on Nov.3. The main items on the agenda were finances, 1978 convention and bible study groups.

Due to the increasing cost of printing and mailing, the subscription price of The Messenger may have to be raised. Prior to next years convention, the board will look into it and come with a proposal to the federation members. The 1978 convention will be held on May 31, June 1 and 2, 1978 at Calvin College. The housing and meeting facilities there are ideal for this, while its location will draw many delegates and visitors from eastern Canada and the United States.

The main topic of the board meeting was the growth of men's societies and bible study groups. There is a shift from men only societies to couples groups. The excutive committee will study ways and means to expand the federation to inlcude these groups and to encourage them to use The Messenger in their Bible study. Persons or groups wishing to use The Messenger may contact Mr. S.P.Runia, 1379 Christina Court, Burlington, Ont. L7P 2V8.

In regard to Bonus Books

As of November of last year, Calvinist Contact has not been offering Bonus Books for paid, new subscriptions.

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De hele Bijbel

Naar een befaamd geworden woord van de beroemde kerkvader Augustinus is het Nieuwe Testament in het Oude Testament verborgen en wordt het Oude Testament in het Nieuwe Testament openbaar.

Deze woorden hebben een bizondere betekenis omdat we door hen de rechte verhouding zien waarin deze beide testamenten tot elkander staan. Er volgt ook uit dat wij thans het Oude Testament met heel andere ogen lezen dan de Israelieten uit die dagen. Het is voor ons zelfs vaak onmogelijk om precies te zeggen hoe de gelovigen van die dagen het Oude Testament gelezen en verstaan hebben. Al proberen wij ook steeds bij de uitlegging van een tekst na te gaan wat die tekst in eerste instantie voor die eerste lezers betekende, is het toch niet steeds, of moet ik zeggen heel vaak, onmogelijk omdat die eerste lezers geen commentaar hebben nagelaten op het door hen gelezene.Dit is vaak een probleem waarover menig Oud Testamenticus zich het hoofd breekt. En vaak komt men niet verder dan het geven van algemene lijnen.

Dit weten we wel: Oud en Nieuw Testament behoren bij elkaar. De gewoonte om het Nieuwe Testament afzonderlijk uit te geven is dan ook niet te bewonderen. In de United Church "Observer" werd eens de opmerking gemaakt: "Zonder het Oude Testament is het Nieuwe Testament nauwelijks een vertrouwd boek om gelezen te worden. Men vraagt zich af of het ons wel kan worden toevertrouwd." (Dec.1974) Nu is dat wel een heel sterke uitdrukking, maar er ligt toch dit in dat we een Bijbel hebben met een Oud en een Nieuw Testament, en dat we het Nieuwe niet zonder het Oude moeten lezen, noch het Oude zonder het Nieuwe.

Wie zal er bezwaar hebben om het Oude Testament nieuwtestamentisch uit te leggen nu we weten dat het Oude het evangelie der belofte bevat, en het Nieuwe het evangelie der vervulling. En juist die vervulling, juist het feit dat het Oude Testament in het Nieuwe Testament openbaar geworden is, werpt een verrassend licht op de verkondiging van het Oude Testament. In het Oude Testament is Christus tegenwoordig!

Steeds loopt er een gouden draad van het Oude naar het Nieuwe Testament, naar de Christus Gods. Christus heeft Zelf door Zijn Geest getuigd van Zijn geboorte, Zijn leven en lijden, Zijn sterven en Zijn heerlijkheid die daarop volgde. Zo is het Oude Testament een Adventsboek, dat getuigt van wat komen zou! En alles in dat Oude Testament zag, zij het over de hoofden van anderen en gebeurtenissen met anderen heen, naar de Messias, de Christus die komen zou! En zeker hebben de gelovigen van die oude tijd, die leefden met de God des Verbonds, meer in Gods Woord gehoord en ook gelezen dan slechts een aankondiging van Salomo, een knecht des Heren, een Verlosser uit de Babylonische ballingschap. Meer dan dat. Ze hebben in en door dat alles ten diepste verwacht: "de vertroosting Israels"! (Lukas 2:25)

Nu kunnen wij, als wij het Oude Testament lezen, ons van die vertroosting Israels niet meer los maken. Zonder het Nieuwe kunnen wij het Oude niet meer lezen. En daarom kunnen wij b.v. ook zeggen: Psalm 22 kon wel op Golgotha gedicht zijn, bij wijze van spreken. Jesaja 53 kon wel bij het kruis geschreven zijn. En Jesaja 55 kon wel geschreven zijn in de nacht waarin de Here Jezus verraden werd. Zo passend zijn deze Schriftgedeelten bij de gebeurtenissen die ons in het Nieuwe Testament beschreven worden. De oude dominee Sikkel schreef het al, "Het Oude Testament gaat naar de Christus heen; het Nieuwe Testament gaat van de Christus uit. Het Nieuwe Testament wortelt in het Oude; het Oude bloeit en draagt vrucht in het Nieuwe. Uit het Oude Testament komt de Christus op; het Nieuwe komt op uit de Christus. Het Oude Testament werkt van de omtrek naar het middelpunt; het Nieuwe van het middelpunt naar de omtrek. Het Oude Testament heeft het Paradijs achter zich, aan de ingang van zijn pad, en wordt voor het vlammend zwaard van Gods engel, zij het onder de belofte Gods heen gedreven, tot in de ballingschap en in de boete wateren van de Jordaan, ja tot op Golgotha en in Jezus' graf. Het Nieuwe komt uit die wateren en uit de woestijn, uit de donkerheid en uit het graf, uit de verstrooling en uit de heidenen op en wordt aan het einde van zijn pad bij de ingang van het nieuwe Paradijs door Gods engelen begroet." (De Heilige Schrift en haar verklaring, blz.73/74)

Wij behoren de Schriften te ondezoeken. Zij getuigen van de Christus. En het zijn: Oud en Nieuw Testament, de Bijbel, de hele Bijbel!

J. VanHarmelen

De Generale Synode en de Jongeren-synode

Dr. Herman Ridderbos schreef in de uitgave van 7 october jl. van het Gereformeerd kerkblad over de kwestie "een Jongeren-synode" dat voor de Synode in Lunteren op tafel lag. We hebben het overgenomen, niet omdat we denken ook hier zoiets te stichten, maar om een idee te geven van wat er in de Gereformeerde kerk leeft, dat iedereen bezig moet zijn ook met de zakelijke dingen die op de Synode worden beoordeelt.

Een nieuw verschijnsel is, dat naast de Generale Synode zich in de kerk ook een meer bizondere heeft aangediend, de zgn. Jongeren-synode. Men heeft er in verschillende persberichten over kunnen lezen.

De gedachte is, als ik het goed begrijp, tweedelig: ten eerste wil men op deze wijze bij jongeren belangstelling kweken voor de kerkelijke zaken; en in de tweede plaats wil men ook de stem van de jongeren laten horen, omdat de Synode zo is samengesteld en een zo danige werkwijze heeft, dat de jongeren daar niet op een adaequate manier vertegenwoordigd zijn en - reeds om practische redenen - en - ook niet kunnen zijn.

Men is nu doende om uit de jongere generatie in de kerk, zeg tussen 18 en 35 jaar, een "representatieve" landelijke groep te vormen, gekozen uit regionale werkgroepen, welke dan als "Jongeren-synode" zal optreden, telkens in een andere plaats van het land. Men bestudeert daartoe van te voren rapporten, die ook op de Synode zullen dienen en men wil ook het resultaat van die vergaderingen inbrengen in de Generale Synode te Lunteren.

Om het alles nog meer op een echte synode te doen lijken heeft men zich ook verzekerd van de hulp van een aantal - voor het merendeel - theologische adviseurs, gerecruteerd uit het theologisch personeel aan de Theol. Hogeschool en de V.-U., zij het niet uit diegenen, die bij tijd en wijle als adviseurs op de Generale Synode moeten optreden.

Er zijn al heel wat reacties op deze zgn. Jongerensynode los gekomen, sommige enthousiast, sommige zeer kritisch. Wat de laatste aangaat: men vraagt of dit alles niet veel op een "schaduwkabinet" of een tegen-synode lijkt en of dat in de kerk wel kan. En als niet alleen de jeugd, maar ook allerlei andere groeperingen zo eens deden, als men ook op plaatselijk niveau jeugd-kerkeraden etc. zou krijgen, waar blijven we dan? En: zal de Synode kunnen goedvinden, dat deze Jongeren-synode niet alleen voor zich zelf uit, maar ook op de Synode zelf meepraat over hetgeen toch alleen aan deze door de kerken bijeengeroepen vergadering ter behandeling en beslissing is toevertrouwd?

Bezwaren dus al dadelijk genoeg. Ik zal ook niet zeggen dat ze allemaal uit de lucht gegrepen zijn en dat deze Jongeren-synode niet de kans loopt wat buiten haar schoenen te gaan lopen of te staan. Ik lees echter in de krant, dat er voorshands goede betrekkingen bestaan tussen de echte synoden en het jongeren-parlement. Hetgeen uiteraard niet wil zeggen, dat de Synode ook afgevaardigden uit de jongeren in haar beraadslagingen zal betrekken. Dat zal ze eerst nog wel eens goed bekijken.

Maar ik denk toch, dat men niet terstond allerlei beren en leeuwen uit het bos moet opjagen om van te voren de weg te versperren. Er zit ook een bizonder goede kant aan, dat jongeren in de kerk zich op een ietwat georganiseerde manier met kerkelijke zaken bemoeien. Als men kans ziet daarvoor een inderdaad representatieve groep samen te stellen en het gevaar weet te ontgaan van een pressuregroep te worden, die van een bepaalde zijde invloed tracht te krijgen, kan het gevolg zijn, dat de vragen, waarvoor de kerk gesteld wordt, in bredere kring gaan leven. En wie zal men daarmee dan liever bezig zien, dan de "tot jaren des onderscheids gekomen" (als men zo'n term nog mag gebruiken!) *jeugd*?

Zolang het inderdaad om een representatieve groep gaat, kan ik ook vrede hebben met het gebruik van de naam (Jongeren-) "Synode".
Want een Synode beoogt niet een bepaald deel, maar de hele kerk te vertegenwoordigen. En voor het overige ben ik het eens met Tom Lodewijk in de Leidse kerkbode, die de Jongeren-synode de raad geeft niet te veel hooi op haar vork te nemen en zich te beperken tot datgene waarvan zij misschien het meeste verstand heeft, bijv. het jongerenpastoraat.

Maar laat ik mij liever vrijhouden van iedere schijn van apriorische bevoogding. Wat hier uit voort kan komen ten goede van de jeugd en van heel de kerk, hangt geheel af van de manier waarop de zaak wordt aangepakt. In de hoop dat dit iets goeds zal zijn wens ik ook deze "synode" en haar adviseurs toe, dat zij een goed inzicht zullen hebben in hetgeen zij kunnen bijdragen tot het heil van heel de kerk. Daaraan mee te werken staat niet ieder vrij maar is ieders plicht. En dan is de manier waarop uiteraard niet onbelangrijk; maar ook daarin zal men de goede beginners vatbaar moeten achten voor het al doende leren.

Lezers schrijven

Briefjes inleveren en dan...

In verband met de opmerking van de heer de Haas (Nov.11) aan het einde van zijn brief, zie ik mij genoodzaakt mij n mening te schrijven wat volgens de kerkorde onmogelijk geacht wordt en dat ik toch de enige goede oplossing acht.

Briefjes inleveren kan wel goed zijn, maar dan hebben wij als kerk van Christus hier op aarde niet het vertrouwen om het daarna biddend over te geven en uit de ingeleverde namen het benodigde aantal voor ambtsdragers te laten trekken. Dan hebben wij tenminste de zekerheid dat er geen persoonlijk vooroordeel in 't spel is.

Ik persoonlijk heb meegemaakt dat over een tweetal voor predikant nogal wat meningsverschil was, zodat ik voorstelde om wat men zegt te loten. Toch werd tot stemming overgegaan omdat de dienstdoende consulent dat niet mocht doen. Resultaat: een bedankje van de beroepen predikant, terwijl de andere van het tweetal hier jaren gediend heeft.

Laten wij nu als kerk eens wat meer vertrouwen in Gods leiding hebben en de wereldse politiek buiten de kerkmuren laten.

A.Bisschop
Hamilton, Ont.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Bel of schrijf:
Fred Grootenboer
Dahlberg Hearing Aid Services
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Ronald McDonald verschijnt in Nederland

door Guido van deKreeke
overgenomen uit de Nederlandse Courant.

De snelle hap uit de muur is gewaarschuwd. De nationale kroket, frikadel en bal gehakt zijn in gevaar. Een Amerikaanse hamburgerkoning moet en zal met zijn onweerstaanbare hamburgers nederlandse smaak te pakken krijgen. In de afgelopen jaren heeft hij deze in stilte afgetast maar intussen wel de meest strategische stellingen betrokken. De duurste punten van Nederland zijn al in zijn handen overgegaan.

Midden op de Rotterdamse Coolsingel staat voor het stadhuis een glazen aquarium waar met smaak Big Mac, Quarter pounder en Cheeseburger worden weggewerkt. Op het Haagse buitenhof, hoek Spui in het pand waar achtereenvolgend zaken als Formosa, Alberts corner en 's Gravenhofgrill het niet konden bolwerken, is in enkele maanden door hamburgermagnaat McDonald de loop er weer ingekomen. En op het Amsterdamse Muntplein zetelt boven een dubbel pand, met drie etages hamburgereters het hoofdkwartier. Dit heeft veel weg van het kantoor van een architectenbureau en beleggingsmaatschappij. Hier worden de plannen voor nieuwe panden uitgewerkt.

Nog dit jaar worden een tweede zaak op de Amsterdamse Nieuwendijk, en op de Rotterdamse Korte Poten en een oppervlakte in het Utrechtse Hoog Catharijne betrokken. Eindhoven, Breda, Groningen, Leiden, Haarlem en Dordrecht staan voor volgend jaar op het programma.

Het geheime wapen van McDonald is de razendsnelle bediening. Geen seconde mag daarbij verloren gaan. Alle bestellingen staan al onder een stroom hete lucht op je te wachten. De juffrouwen achter een rij kassa's, die hier de gevleugelde naam buffetstewardessen hebben gekregen, reiken de bestelling direct aan.

In de open keuken achter de kassa's houdt de chef ''de swingmaster'' de gelederen van de wachtende hamburgers gesloten. Wanneer koffie langer dan twintig minuten en hamburgers langer dan zeven minuten hebben staan wachten worden ze onverbiddelijk weggegooid. Een massaomzet in 4400 zaken rond de wereld met een verkoop van miljoenen hamburgers per jaar maakt dit systeem mogelijk.

Flop

De man die het geloof in deze hamburger in Nederland verbreidt, is de domineeszoon mr. Jan Sybesma (42). Deze zoon van een gereformeerde zendeling werd in Indonesie geboren en trok op een goeie dag naar de U.S.A. Hij werd Amerikaan en klom op tot vice-president van een van de grootste tabaksindustrieen,die van General Cigars.

Albert Heijn haalde hem naar Nederland als hoofd van zijn afdeling Nieuwe Activiteiten. Albert Heijn haalde al eerder hoogstpersoonlijk de firma McDonald naar Nederland en bezat 50 pct. van de aandelen. Maar de aanloopkosten voor de Nederlandse hamburgerketen, zo'n 5 miljoen gulden, verdwenen als sneeuw voor de zon. Het werd een regelrechte flop. Albert Heijn raakte in 1974 zelf ook in moeilijkheden en het bestuur besloot tot het afstoten van het hamburger-imperium.

Sybema kon voor een habbekrats 20 pct. van de aandelen krijgen. Albert Heijn zei bij het vertrek uit zijn concern tegen de grote man uit Amerika Fred Turner: ''Ik weet zeker dat we er spijt van zullen krijgen!''

Citaatjes

Christenen zijn dus mensen die temidden van computer en groepsdenken steeds de ene unieke mens als schepsel Gods, als aangesprokene door Jezus Christus, overeind houden.

De bejaarde bestaat niet: Vrouw De Boer met een eigen leven en geschiedenis bestaat en zij is oud.

Een geval met een maag zweer ligt niet in een ziekenhuis. Daar ligt de unieke, onvervangbare Jouke de Vries en hij heeft een maagzweer.

De moeilijke jeugd bestaat niet. Jochem van Pieter en Sjouk is niet gemakkelijk en hij is een tiener.

Friesch Dagblad (27 okt.)

Iemand heeft eens gezegd: ''Veel christenen zijn wel leesbare brieven van Christus, maar ze zitten helaas vaak in een gesloten envelop.''

DeWachter (1 Nov. 1977)

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"Ik hoor dat de Werkloosheidsverzekering gewijzigd is. In welk opzicht?"

Een nieuwe wet heeft enige grondregelen van ons Werkloosheidsverzekerings-programma gewijzigd.

In het algemeen zijn de regels voor het in aanmerking komen en voor uitbetaling verbeterd. Deze reflecteren thans nauwkeuriger het gemak of de moeite waarmee men een betrekking vindt en behoudt in het gebied waarin elke aanvrager van werkloosheidsverzekering woont.

Het Parlement heeft besloten dat diegenen die in gebieden van grote werkloosheid wonen, zekere voordelen zullen genieten boven hen die in een gebied wonen waar meer betrekkingen te krijgen zijn.

"Dat is nu allemaal goed en wel, maar wat betekent dit voor iemand die zojuist zonder werk gekomen is?"

Op 4 december zullen de voorwaarden voor het in aanmerking komen gewijzigd worden.

In gebieden waar weinig werk te krijgen is zullen aanvragers tot 14 weken verzekerbare arbeid verricht moeten hebben om in aanmerking te komen voor uitkering van werkloosheidsverzekering. Dit zal slechts voorvallen in plaatsen waar het gemakkelijk is een betrekking te krijgen en te behouden.

In gehieden van grote werkloosheid zullen er slechts 10 weken vereist worden om in aanmerking te komen.

Echter tot 4 december blijft de bovengenoemde periode 8 weken, waar Uw woonplaats ook mag zijn.

"Beinvloedt dit alles ook de wacht-periode?"

Neen. De vastgestelde wachtperiode van 2 weken blijft overal gehandhaafd.

En eveneens de regels voor de wachtperiode, wanneer een aanvrager een betrekking opgezegd heeft zonder goede reden of onstslagen is wegens slecht gedrag. In deze gevallen kan een aanvrager tot 8 weken moeten wachten vanaf de laatste werkdag tot de dag dat de uitkering begint.

"Voor hoe lange tijd kan men uitkering krijgen?"

De oude maximum periode was 51 weken. De nieuwe maximum periode is 50 weken.

Sinds 11 september reflecteert het totaal aantal weken waarvoor de aanvrager in aanmerking komt echter eveneens de mate van werkloosheid in zijn of haar gebied.

Op't ogenblik meten we werkloosheid door Canada in 16 economische gebieden te verdelen. Later, in 1978, zullen we het programma verder uitwerken tot 54 gebieden, zodat werkloosheidsverzekering dan nog beter aangepast zal zijn aan de plaatselijke toestand van de arbeidsmarkt.

"Krijgt men hetzelfde bedrag uitgekeerd?"

Zeer zeker. Het werkloosheidsver zekeringstarief is twee-derde van Uw gemiddelde wekelijkse verzekerbare verdienste.

Het maximum bedrag is $147 met aftrek van belasting.

"Er is ook nog zwangerschaps — en ziekteuitkering en uitkering bij het bereiken van de 65-jarige leeftijd. Worden deze ook gewijzigd?"

Ziekteuitkering kon slechts uitbetaald worden gedurende de eerste 39 weken van de aanvraag. Thans kan uitkering geschieden gedurende de gehele verzekeringsperiode.

De zwangerschapsuitkering van 15 weken en de speciale uitkering ineens (gelijk aan een drieweekse uitkering) op 65-jarige leeftijd blijft onveranderd.

Dezelfde mensen zullen in dezelfde verhouding voor het programma betal en en het soort werk dat verzekerbaar is voor Werkloosheidsverzekering blijft eveneens hetzelfde.

"Moet ik nog naar hetzelfde Werkloosheidsverzekerings bureau gaan?"

Ja. Totdat de Werkloosheidsverzekeringsbureaus en Canadese Arbeidsbureaus tezamen zijn gekomen zullen er geen wijzigingen zijn.

De Werkloosheidsverzekeringscommissie en het Ministerie van Arbeid en Immigratie zijn thans de Canadese Arbeidsen Immigratiecommissie geworden. U zult nog een poosje onze plaatselijke kantoren aangeduid zien als Werkloosheidsverzekeringsbureaus of Canadese Arbeidsbureaus. Zodra deze echter in een plaats verenigd zullen zijn zullen ze Canadese Arbeidsbureaus heten.

Wij werken met mensen die willen werken

Employment and Immigration Canada
Bud Cullen
Minister

Emploi et Immigration Canada
Bud Cullen
Ministre

DE KEUS VAN 'T SMALLE PAD [55]
een vervolgverhaal
door Gé Verhoog

"Ik heb voor de Here gekozen," zegt Teunis zacht, "dan kunnen we immers alles aan -

Verbeek knikt langzaam met zijn hoofd. "Houd dit in gedachten m'n jongen, wij vermogen alle dingen door Christus, die ons kracht geeft - maar tegelijk bespringt de satan ons met zijn listen. Ik vraag me dagelijks af, of ik mijn geestelijke plicht tegenover jullie heb vervuld zoals de Here het van me heeft verwacht."

Een ontroering vliegt door Teunis. Hij ziet zijn vader, ietwat gebogen gestalte, doorploegd gezicht met de grote, niet stralende maar wel in-trouwe ogen, oprecht, integer - De man die zonder bedrog is en altijd zoekend naar de weg des Heren.

Als deze man niet zalig wordt, wie kan dan zalig worden?

Hij geeft zijn vader de hand. "Vader, verwijt u niets. U hebt meer gedaan dan u doen kon - en - ik dank u voor alles..."

Dan gaat hij de weg weer op; ziet nog eenmaal om naar zijn vader die hem nastaart. Zulke ouders, denkt Teunis, eenvoudig naar de maatschappelijke maatstaven omdat ze nu eenmaal geen geld hadden voor de grote wereld, maar mensen met gouden harten en een immens verstand.

Koningskinderen -

30

Twee jaren zijn verlopen. Henk heeft zijn Jacoba als blijde bruid over de drempel van zijn huis geleid; het huis achter de winkel aan de Ringvaart in de Meer. Innig gelukkig zijn beiden. Jacoba vindt in de altijd stille, ernstige, maar toch soms loskomende Henk haar ideaal van echtgenoot; Henk verlustigt zich elke dag in de vrolijkheid van zijn Jacoba. Het filiaal is zijn eigendom geworden en de lasten zijn te dragen. Boekhandel en daarnaast muziekhandel - hij heeft niet durven denken dat het eens waarheid zou worden....

In het houten wiegje hebben ze hun eerste kind mogen leggen: een zoon, een stamhouder.

"Aha," ontdekte Teunis, die overkwam toen het kind werd gedoopt, "ik zie een pracht van een toekomst: deze zoon neemt jouw muziekhandel over en stoot deze op in de vaart van het muziekleven in ons muziekminnend land."

"Voorlopig houdt ik het nog maar zelf in de hand," remde Henk af, "bovendien heeft Peter een oogje op die afdeling."

Het ging goed met de zaak van Henk - hij kreeg het druk maar wilde de twee zaken zoveel mogelijk zelf in beheer houden.

Peter is lang zoekende naar zijn levensdoel. Hij moet alles aanpakken wat hem tot dit doel kan voeren is hij is nog steeds bij de firma Maaswal, waar hij een grote zelfstandigheid krijgt. Het orgelspel is hem bizonder lief gebleven en dagelijks mist hij het orgel van Henk, dat nu natuurlijk in de woning aan de Ringvaart staat.

"Koop er zelf een," raadt Henk, "zal ik je een offer maken?"

"Loop rond," viel Peter uit, "kan jij je broertje geen orgel cadeau geven?"

Henk vond dit een kostelijke grap. Cadeau geven? Zo'n kapitaal?

"Ach, joh," zei Jacoba, "geef het joch een orgel - wij kunnen het nu toch wel doen, de winkels gaan goed."

"O, wat een vrouwenpraat," zuchtte Henk, "een orgel geven! Of het een reep chocola is. Ik zal hem wel reductie geven, maar hij moet een bedrag op tafel leggen."

Peter spaart dus voor het orgel van zijn wensen; tot zolang mag hij het kleine kerkorgel bespelen in de kerk - hij is hulporganist geworden in het dorp. Wie had dat kunnen denken. Als Verbeek de dorpsstraat doorloopt om naar de kerk te gaan, kan er soms een gevoel van tevredenheid en blijheid in hem opkomen. Hij is er dan echter meteen bij, om zichzelf daarvoor te behoeden, want die tevreden blijheid komt voort uit de gedachte dat zijn zoon Peter het orgel bespeelt en zij daarbij zullen zingen; stel je voor - in de kerk zingen terwijl Peter speelt. Laat hij toch oppassen niet hoogmoedig te worden op zijn kinderen. De voorspoed mag hem niet van het goede pad afleiden, anders zou hij in de vroegere afschuwelijke zorg rijker zijn geweest.

Klaartje loopt rond met trouwplannen; het kind is nog wel jong, maar als het nu kan... Ze heeft een aardige uitzet bij elkaar gespaard en genaaid; van huis uit kent zij de zuinige leefwijze en Kobus wil alles doen om een oud huisje in het dorp op te knappen en daarin zijn Klaartje binnen te voeren als zijn bruid. Kobus is in dienst van het Gemeentehuis. Verbeek acht het een goed teken, dat de jongen niet van de ene baan naar de andere is gehold. Nee, hij heeft een doel in het oog en volgt dit na. Dit betekent karaktervastheid.

Natuurlijk was Teunis het hierin niet met hem eens geweest. Tijdens zijn huisbezoeken wilde Teunis alles weten van de familiezaken en daarom kon hij zijn visie geven op Kobus met het vaste doel.

"Reken maar niet, dat ik altijd in de Achterhoek blijft," voorspelde Teunis, "ik wil daar ervaring opdoen en elke dag wordt ik een beetje wijzer dan ik al ben..."

"Nog eigenwijzer, bedoel je," viel vader in, maar Teunis voer onvervaard voort, "Ik heb 't oog op een schone jonkvrouw, die met mij de zorg en de vreugde van het leven wil delen."

"Wat zeg je, " lachte Klaartje.

Teunis keek geheimzinnig. " 't Gaat jullie nog niets aan, te zijner tijd horen jullie er van - maar ik wil een school ergens in een grotere stad en dat is goed te keuren."

"Je weet, hoe ik daarover denk," zei Verbeek. "Wees toch tevreden! Waarom hunkeren naar de grote stad met haar vele verleidingen!"

"Die heb je in de Achterhoek ook," wist Teunis, "wat ik jullie wilde zeggen is, dat het heus niet altijd loffelijk is, jarenlang op een baan vastgeroest te zitten. Dat kan ook laksheid betekenen en een hoogmoedige nederigheid kan het ook nog zijn!"

Moeder bluste zoals altijd de verhitte gesprekken met koffie, maar Kobus moest nog opmerken, "Ik ben niet op een baan blijven zitten; ik begon als loopjongen en nu ben ik bode met het vooruitzicht portier te worden."

"Gelukkig", herademde Teunis, "als ik, nog eens trouw, word ik tenminste behoorlijk ontvangen."

Tegen het nieuwe voorjaar, als Verbeek weer elke dagvan 's morgens vroeg tot 's avonds laat klompen maakt in zijn schuur, waar nog steeds de domine een praatje komt maken, zittend op de werkbank, komt er een brief van Henk en moeder haast zich om die naar de werkplaats van haar man te brengen. Er is een bezorgdheid in haar want de jongen schrijft zelden. Wat zou er aan de hand zijn?

"Leg de brief maar op de schoorsteenmantel," zegt Verbeek, "ik lees hem vanavond wel."

"Maar het kan wel siecht bericht zijn," werpt moeder tegen, "zou je de brief nu niet openmaken?"

Verbeek ziet haar verbaasd aan, dan schudt hij stug het hoofd. "Hoe kan dat nu toch? Ik ben toch aan het werk."

Als ik hem openmaak, denkt moeder, maar ze durft de gedachte niet te uiten; haar man zou dit een regelrechte daad van onbehoorlijkheid tegenover hem vinden. Hij maakt de post open.

Zo werkt Verbeek de hele dag met de gedachte tobbend, wat Henk voor moeilijkheden heeft en pijnigt moeder zich de dag lang over de vraag of er misschien narigheid is ontstaan tussen Henk en Jacoba. De dag duurt lang. Eindelijk is het avond; Klaartje zet koffie en Peter zit natuurlijk weer in de boeken. Verbeek neemt de brief in zijn hand terwijl moeder met bonzend hart afwacht tot hij deze heeft gelezen. Ook dit duurt lang. Verbeek legt de brief na tweemaal gelezen te hebben neer.

"Wel," zegt hij nadenkend, "wel, wel -"

"Wat staat er in?" vraagt moeder ongeduldig, "is er narigheid?"

Verbeek zet de verbogen stalen bril weer op, leest nog eens, "Narigheid? Nee, dat maak ik er niet uit op, maar..."

"Leest u de brief dan eens voor!" roept Klaartje vanuit de keuken, "er staan toch geen geheimen in en als het geheim is dan hebt u ons altijd geleerd het niet verder te vertellen."

"Henk schrijft," begint Verbeek, "hoe komt de jongen er bij - hij begint met de woorden: Kom over en help ons..."

"Zie je wel," valt moeder in, "de kinderen hebben hulp nodig, zeg dat dan meteen! Jij met die brief pas vanavond te willen lezen! Ik had er lang kunnen zijn!"

"Wacht even, niet zo haastig!" remt Verbeek, "ze hebben geen narigheid waarvoor je een dag erheen moet, nee, ze beschrijven hun omstandigheden en willen dit komende week komen toelichten; Henk schrijft om ons voor te bereiden en een besluit te nemen."

Klaartje komt erbij zitten en Peter laat zijn boek zakken. Er schijnt iet op til te zijn.

"Henk wil misschien de muziekhandel aan mij overdoen," bedenkt Peter hoopvol, maar Verbeek lacht om die ideeen. "Daar ben jij nog te jong voor, knaap."

Verbeek roert zijn koffie, terwijl hij weer in de brief leest. "Henk schrijft, dat de winkel bijzonder goed gaat en zij zijn daar erg dankbaar voor. Gelukkig dat de jongen het zo ziet en niet gaat zeggen: ziehier het grote Babel, dat ik gebouwd heb... Hij moet hulp hebben en wil Peter - wat? Ja, dat staat er toch, Peter in zijn winkel als hulp hebben en mij, hoe haalt de jongen het in zijn hoofd, mij, zijn vader ook als hulp..."

"Kan hij mij en Kobus ook als hulp gebruiken?" lacht Klaartje geamuseerd, "Henk schijnt hulpbehoevend te zijn."

"Niet met die dingen spotten, Klaartje!" vermaand Verbeek, "Henk heeft een plan: hij schrijft dat ik ouder word en een rustiger leven moet zoeken, wat een aap van een jongen, waar bemoeit hij zich mee! Ik moet m'n werk opgeven en verkopen - wij allen moeten verhuizen naar de Meer, waar vlak bij hen aan de Ringvaart een mooi klein huis te huur is met een prachtige klimroos aan de muur en klimop - wat bedoelt hij daarmee? Klimop aan een huis wil ik niet, dat maakt een huis vochtig. Dan heeft hij voor mij mooi werk, dat interessant is en niet zwaar en Peter kan zich inwerken in de muziekhandel..."

"Ahoy!" schalt ineens Peters stem, hij vliegt overeind, danst door de kamer, "moeder, ik in die winkel! Dan krijg ik die toch later! Ik wil wel, ik doe het!"

"Kalm toch," lacht moeder, "het is maar een plan; vader moet er eerst over nadenken."

"Nadenken?" vraagt Verbeek, "dat hoeft niet want het gebeurt niet."

De terleurstelling valt in de kamer neer. "Waarom niet?" durft Peter geschrokken.

"Waarom niet?" herhaalt Verbeek, "ik heb m'n werk en jij bent bij Maaswal en - en waarom zullen we dit dorp verlaten? We hebben ons leven lang hier gewoond; oude bomen moet je niet verplanten."

"U hebt net gezegd, dat Henk een aap van een jongen was omdat hij vond dat u ouder werd en een rustiger leven moet krijgen - nu zegt u zelf dat u oud bent," komt Klaartje ad rem, "u spreekt uzelf tegen, vader."

Verbeek krabt achter zijn oor; als je met vrouwen te doen krijgt...

ADVENTSBOODSCHAP

Zo lief had God de wereld, dat Hij Zijn eigen Zoon
gegeven heeft voor zondaars, in ruil voor haat en hoon;
Gegeven heeft voor mensen van ach, zo klein formaat,
Voor mensen in paleizen, voor mensen van de straat,
Voor doodgewone mensen van honderd in een rij;
zo lief had God de wereld - zo lief had Hij ook mij.

Zo lief had God de wereld, dat wie in Hem gelooft
Voor eeuwig en voor altijd Gods vrijspraak is beloofd.
Omdat Zijn Zoon wou sterven, veroordeeld tot het kruis,
mag ik voor eeuwig leven als kind bij Vader thuis.
Omdat Hij wilde lijden ben ik getroost en blij;
Zo lief had God de wereld - zo lief had Hij ook mij.

Zo lief had God de wereld, dat Hij Zijn heerlijk licht
met grote stralenbundels op onze harten richt.
Zijn ster wil elk geleiden die luistert naar Zijn stem,
Hij voert hem naar de vreugde van 't Kind in Bethlehem
En ied're dag ontvangt ge van God een schone lei;
Zo lief had God de wereld - ja, u en ons en mij!

Uit: "Gouddraad uit vlas", door Nel Benschop

Classified Advertising

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Obituaries..... 9.00
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CALVINIST CONTACT

99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Notes of Thanks

KASTEEL: We sincerely thank our children and grandchildren, relatives and friends for all the good wishes, gifts, letters and cards received on our 45th anniversary. Above all we thank the Lord for His blessings in all those years. Mr. & Mrs. G.T. Kasteel, 11227-63 Street, Edmonton, Alta.

Births

McEWAN: We thank the Lord for the birth of our son JASON RICHARD born on Oct. 28, 1977. Thankful parents are Don and Margaret McEwan. First grandchild for Mr. & Mrs. A. Anema. Burlington, Ont., and 4th grandchild for Mr. & Mrs. Jack McEwan, Hamilton, Ont.

PLANTINGA: Ed and Eileen (nee Altena) praise our Covenant Father for His precious gift, REBECCA ANN, born on October 25, 1977. "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and His might, and the wonders which He has wrought." Psalm 78:4. Welcome granddaughter for Mrs. A. Plantinga of St.Catharines and Mr. and Mrs. Ph. Altena of Mount Hope. R.R.#3 Cayuga, Ontario N0A 1E0.

Anniversaries

On November 24, 1977 we celebrated the 25th wedding anniversary of our dear parents:

ERIC and JANE SLOTHOUBER
(nee Elgersma)

We are thankful to the Lord for blessing our parents in these twenty-five years of happy marriage together. May He continue to bless them in years to come.
Congratulations and love from:
Hamilton, Ont — Adrienne & Pete Boersma: Nathan
Gallup, New Mexico — Sharon
St.Catharines, Ont. — Sarina
Houston, B.C. — Bernie
Smithville, Ont. — Richard & Eric

Westerbork Smithville
1952 1977
Psalm 121: 1b, 2a. From whence does my help come? My help comes from the Lord.
On Sunday, Dec. 4, our parents and grandparents,

GERRIT VOS
and
FOEKJE VOS (nee Zwaagstra)

will celebrate their 25th anniversary. For 25 years the Lord has been their guide and spared their lives for each other and for us. We pray that the Lord may continue to bless them in the years to come.
Their thankful children and grandchildren,
Art & Tina Vos; Michelle & Sherry
Jane & Adrian Vanderwier; Leona
Wilma, Lloyd, George, Paul, John, Jennifer.

Home address: R.R. #2 Smithville, Ont. L0R 2A0.

Anniversaries

We are very happy that, the Lord willing on December 18, 1977 we may celebrate with our son Rients, our 25th Wedding Anniversary

SYD and ANJE BUMA
(nee Kuntz)

St.Catharines
6 Noelle Drive
L2M 1M2

Drayton Clinton
1952 1977
"Bless the Lord, O my soul; and all that is within me, bless his holy name."
Ps. 103:1
With joy and thankfulness to God we announce the 25th Wedding Anniversary on November 30, 1977 of our parents and grandparents

JAN DEWEERD
and
STYNTJE DEWEERD (nee Drost)

We pray that God will continue to bless them and keep them in his care.
Their grateful children and grandchildren:
at home — Ralph, Ken, Janice, Tim, Diane, Janet, John
Wingham — Trudy & Ross MacDonald; Reanne, Daniel
A reception will be held on Friday, Dec. 2, 1977 at 8:00 p.m. at the Sandpiper Inn, (Vanastra), Clinton, Ontario. Home Address: R.R. #1, Londesboro, Ont. N0M 2H0.

"The Lord is my Shepherd" Ps. 23
- 50 years -
1927 December 7 1977
SJERP BOUKE JANSEN
and
GEERTJE JANSEN nee Boeyenga
We the children would like to thank God for our wonderful and loving parents, and rejoice with them on their golden wedding anniversary.
Toronto — Ken & Carla Jansen
Roslin — Jim & Willy Jansen; Bert, Trudy, Bobby, Kenny & Sharon
Belleville — Jerry & Ann; Jennifer Ann
Napanee — Rex & Ingrid VanderVeer; Jeffrey, Kimberly, Jennifer, Eric.
Address: 447 Barrie Street, Kingston, Ont. K7K 3V1. Best wishes only please. Due to the health of Mrs. Jansen an open house will not be held at this time.

"Great is Thy faithfulness, unto us" Hymn 408
Lorne Park Huttonville
1952 1977
With joy and thanksgiving we congratulate our parents:

KARL VINCENT KUYVENHOVEN
and
TRUUS KUYVENHOVEN
(nee Griffieon)

On their 25th Wedding Anniversary December 28, 1977. You are invited to celebrate with them. Our home is open all day on December 29 and December 30, in Huttonville.
Their thankful children:
James and fiancee Joanne
Margaret
Corry and Kaes VanderKooy
Henry
Andrew
Vincent
Huttonville, P.O. L0J 1B0.

Rotterdam Rexdale
1942 1977
The Lord willing on Dec. 23, 1977 we will celebrate the 35th wedding anniversary of our beloved parents and grandparents

LEEN ZWAAL
and
AUDREY ZWAAL (nee Belder)

Their thankful children:
Vancouver, B.C. — Ingrid and Richard V'de Vinne; Yvonna, Melissa, Richard Jr. and Lennard
Brampton, Ont. — Ada & Bruce Maas; Miranda, Jennifer, and Bruce Jr.
Bramalea, Ont. — Tina & George Whittle; Matthew, Sarah
Home address: 60 Irwin Road, Rexdale, Ont. Galations 6:2

Anniversaries

Smilde (Dr.) Cobourg (Ont.)
Holland Canada
1942 1977
Exodus 33: 14-15
And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence.
With thankfulness to the Lord, we hope to celebrate the Lord willing on December 10, 1977 the 35th wedding anniversary of our parents and grandparents.

EVERT STOKER
and
ABELIENA STOKER (nee Boers)

We thank God for his love and guidance through these years, and pray that He will continue to bless them. Congratulations Mom and Dad.
With love from your children:
Consecon, Ont. — Luke & Alberta Veltman
Burnaby, B.C. — Richard & Hennie Schoon
Orono, Ont. — Pieter & Korrie Louws
Baltimore, Ont. — Ted & Ann Stoker
Cobourg, Ont. — Kor Stoker
12 grandchildren.
Open house, December 10, 1977 from 3 to 4:30 p.m. at home. 66 Swayne Street, Cobourg, Ont.

1932 1977
We are happy and thankful that on Dec. 13th, we may celebrate the 45th wedding anniversary of our parents and grandparents

SIDNEY HIEMSTRA
and
SYLVIA HIEMSTRA (nee Kingma)

We wish them many more years together and the Lord's richest blessings.
Their children:
Whitby — Andrew and Sally Meima
Sylvia, Doreen and Ray, Joyce, Yvonne, Andy Jr. and Sharon
Ajax — George and Patricia Hiemstra; Jennifer and Robert
Home address: Rosslynn Arms Apts., 745 Stevenson Rd. N., Apt. 405, Oshawa, Ont.
Friends and relatives are invited to celebrate this happy occasion with us at an open house on Saturday, Dec. 17th at the Meima residence on: Taunton Road, R.R. #1 Whitby. Best wishes ONLY please!

"Op de negende dag van December hopen wij de vijf en dertigste huwelijksdag te vieren van onze ouders,

TEKELA DEINEMA
en
HENDRIK LAMSMA

Wij feliciteren u en danken God voor Zijn goedheid en voorspoed aan u bewezen. Wij bidden voor u dat God u nog vele jaren gezondheid en blijdshap will geven. Van uwe kinderen:
Edgerton, MN. — Rev. Henry en Eleanor Lamsma;Matthew en Darren
Grand Rapids, MI. — Rev. John en Annemary Lamsma, Michael en Jennifer.
Lynwood, WA. — Frank Lamsma
Home address: 15520 - 182nd Ave. S.E., Monroe, Wash. 98272.

Obituaries

The board of the Ontario Alliance of Christian Schools notes with gratitude the services rendered by our late colleague,

DAVE SMITH

We commend to the care of our Heavenly Father, his wife, Pat and son. We express our condolences to the Collingwood Chr. School Society and the Barrie community. May He fill with a large measure of His Holy Spirit the void He has created.
1 Thess. 4: 13 and 14.
W.H. Hultink, O.A.C.S. secretary.

Obituaries

On Friday, November 11, 1977, the Lord took up to His mansion our friend and teacher,

DAVE SMITH

"Yet, even though Christ lives within you, your body will die because of sin, but your spirit will live, for Christ has pardoned it. ... For all who are led by the Spirit of God are sons of God. Rom 8 :10, 14.

Our thoughts and prayers are with his wife, Pat, and son, Joel.

Alumni of Timothy Christian School
Barrie, Ontario

On November 11, 1977 the Lord God called to greater glory our dear friend and brother in Christ,

DAVID SMITH

beloved husband of Pat and father of Joel. David's trust and commitment to God's Word as exemplefied in Psalm 127, was a source of inspiration to all of us who knew him so well. With Pat and Joel we rest in the assurance that those who wait upon the Lord shall have their strength renewed.
Everett & Carla Boeyenga
Ben & Wilma Bronsema
Jack & Barbara Dulker
Jack & Hermiena Dykxhoorn
Simon & Rita Frankruyter
Keith & Myrtle Huyer
Frank & Tina Kamstra
Max & Jean Lise
Pieter & Heather Marsman
Dick & Trudy Niewland
Bert & Henny Schaly
Jake & Rhea VanBreda
Adrian VanKampen
Albert & Nellie VanderHorst
Andy & Teresa VanderMeulen
Ike & Jennie Witteveen
Thank you Lord for using Dave to touch our lives so meaningfully.
Thess. 4: 13-18
Barrie, Ontario

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Romans 8:18
Our covenant Father took home His little child

BRYAN EDWARD

at the age of 5 weeks on November 2, 1977 to rejoice with Him. Our prayer for the parents is that Jim and Alice may find comfort in the promise that we have received through His word.
Grandparents: Mr. & Mrs. Wybe Zeyl
Uncles & Aunts:
Jack & Christel Zeyl
Don & Judy Zeyl
Tom & Lydia Zeyl
John & Nettie Zeyl
717 Alexandra Ave.
Point Edward, Ont.

In de ouderdom van 81 jaar is tot de rust van haar Heer ingegaan mijn geliefde vrouw en onze toegewijde moeder en grootmoeder,

PIETERTJE CNOSSEN
nee Walma

Drachten: T. Cnossen
Ridderkerk: A.T. Verplanke-Cnossen, C.J. Verplanke; Hubertus, Taeke Wieger, Cecilia Anne
Vancouver: T. Noordam-Cnossen A.N. Noordam; Andrew, Theodore, Frederic, Pamela, Belinda, Bryan Cornell, Audrey Helen
Calgary: S. Polet-Cnossen T. Polet; Maynard Peter, Patricia Akke Thea, Theodore Cornelis
Leeuwarden: S.H. Vlaardingerbroek-Cnossen J. Vlaardingerbroek; Hendrik Menco, Taeke Pieter, Leo Cornelis, Adriaan Johannes, Pieter Frederik
's-Gravenhage: Th. G. Krijger-Cnossen,A.Krijger; Christiaan Marinus, Taeke Alexander, Golda Thea
Ottawa:C.T.Cnossen,V.N.Cnossen-Jee; Claire Tiny, Petrina Akke, Veronica Joy, Taeke Cornelis, Valerie Helen, Valesca Norma Goldy
Drachten, 4 november 1977
Serviceflat, Burg. Wuiteweg 301

Personal

A young mother, 25 years of age, with two small children, would like to correspond with a young gentleman of 25 to 35 years of age. Please write to Box #4237, c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u de waaromtrent weet van enige vande volgende persoven, contact dan aub de: Consulate of the Netherlands, 10 King St. E., Toronto, Ont. M5C 1C3. Tel. 1(416) 364-5443.
VERLEGH, Paula Dymphna J.A. laatstelijk woonachtig aan het adres 423 Sherbourne St. Apt. 11, Toronto Ontario.
PONJEE,Pieter,geboren2-3-1911 te Rotterdam, op 6 april 1954 naar Canada geemigreerd, laatstelijk woonachtig aan het adres 10576-101 Street Suite 2, Edmonton, Alta.
PLUSJE, M.J.N., laatstelijk woonachtig aan het adres 55 Holsworth Crescent, Thornhill, Ontario.
FRANCIS, John Franklin Francis, geboren 25 september 1939 woonachtig te Winnipeg, Canada.
CHILCAT-deKROU, Margaretha Lucia Maria, eerder gehuwd met de heer van HOLT, geboren 10-8-1935, laatstelijk woonachtig aan het adres 1253 Kennedy Road, Scarborough, Ontario, Canada.
BRINK-LEYDEKKER, Sara, geboren 5-2-1930, laatstelijk woonachtig aan het adres 2339 Old Pheasant Road, Cooksville, Ontario, Canada.
VAN HAZEL-HUDSON, L.M. geboren 5-2-1954 te Redcar, Canada, Op 21-4-1977 naar Canada geemigreerd. Laatstelijk woonachtig aan het adres Jephastraat 68, Amsterdam, The Netherlands.
VAN MOURIK, Abraham, geboren op 15-8-1947 te Sneek, laatstelijk bekend adres in Nederland, Noorderhaven NZ 43, Groningen, laatstelijk woonachtig in Canada aan het adres c/o Carl Jones, R.R. 1 Copetown, Ontario.

A sincere Christian girl in her late 20's would like to write and/or meet a Christian gentleman of about the same age. I enjoy the country, sports and like to travel. Please reply to Box #4238, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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JARVIS: The Jarvis District Chr. School requires a teacher for grade 4, beginning January 1, 1978. Please send applications to: Pete Weening, principal, R.R. #1, Jarvis Ont. N0A 1J0. Tel: (519)587-4444 (school) or (519)428-0887(house)

LADNER: Ladner Chr.School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb.1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal, Ladner Chr. School, 5280 - 48th Avenue, Delta, B.C.

VERNON: Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R.#3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

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R.R. #2,
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N0P 2B0
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(Christian School area specialist)
403-487-5884 (res.)
or **489-2551** (office,or
distacom **426-5880**, page **3393**

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Experienced meat cutter for shop in Niagara Peninsula. Married preferred. Job available January 1, 1978. To appy, write to box 4239, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Dirk Mast, Ass't manager

EVENTS

A companion for those in the autumn of life

Conversations on Growing Older by Dr. C. Gilhuis; translated from Dutch by Cor W. Barendrecht; published by Paideia Press, St.Catharines, Ont., 1977 and by Eerdmans Publishing Co., Grand Rapids, Mich.; 175 pages; price: $3.95

Reviewed by Rev. J. Kuntz, St. Catharines

When the book Hoe dichter ik nader was first published in the Netherlands, several years ago, it immediately found a great number of readers. It does not happen so very often that a book is written especially for the older generation, and that it had to be reprinted.

It also found its way to Canada and the U.S. Among the older Dutch immigrants (who feel best at home in their native language) there are many for whom this book has been (and is!) a real blessing.

But now it has been translated into English by Cor Barendrecht and has been published by Paideia Press in Canada and Eerdmans in the U.S. under the title: **Conversations on Growing Older.** Although the title may not be very flashy, it certainly indicates what this book is all about: the writer talks with elderly people about things that really matter: our eternal future.

The purpose of the book is to give pastoral help to those for whom the evening of life has come and who are approaching the end. It is often said that to become old is nice, but to be old is not always so nice. In short chapters the author discusses the changes that take place when we get older.

The book is divided in three sections: "Before the Door", "In the Door", "Behind the Door". It goes without saying that "the door" is symbolic for the moment when we leave this earthly life.

Dr. Gilhuis is well aware of the difficulties of the old age, the loneliness, the doubts, the irritations, the boredom that sometimes come along with it. But he also points to the opportunities aged people have to be useful and to have their own meaningful place in life as long as the Lord allows them to live.

The sections "In the Door" and "Behind the Door" are short, but also very uplifting and encouraging. We are shown from the Bible what a believer can expect when he dies and we hear about the glorious future that awaits the children of God. The down-to-earth language the author uses and the illustrations he adds make the book very readable for our elderly.

We hope the book will reach the hands of many. As Reformed people we often do evangelism work in Homes for the Aged. Here is a book which you can take along, from which you can read chapters, which can even be used in group discussions.

You can recommend it to your Canadian friends who may want to buy it for their aging parents. Pastors, elders, deacons can use it for their own benefit in their contact with older people.

In short: here is a book that, because of its biblical content, can be a source of strength for all who are willing to admit that they are no longer young.

Christmas Choir & Organ

CONCERT

Sat. December 10, 1977 at 8:15 p.m.

at

St. Thomas Anglican Church

Ontario St., St.Catharines

100 Voice Mixed Choir **"Praise the Lord"** with the **Brass Quartet** under direction of **Leendert Kooy** and at the organ, young talented organist **Andre Knevel.**

Don't miss it!

Editor: Pete Layer

LET'S PLAY CHESS

THE SEPTEMBER LADDER

Contestants	Probl. Points	#711 3	#712 2	#713 3	#714 2	Sub. 10	Prev.	Total
H.Douma, Wellandport,Ont.		2	1	3	0	6	78	84
M.Melissen (IV) Winnipeg, Man.		3	2	3	2	10	44	54
G. Bloemendal (II) Brampton, Ont.		3	2	2	0	7	39	46
J.Willemsma (I) Willsonville,Ont.		3	0			3	42	45
H.Brouwer, Saanichton,Ont.		0	0	2	0	2	32	34
J. Wilms (II) Lindsay, Ont.		3	2	3	0	8	24	32
K.Amsinga (II) Strathroy,Ont.		3	2	3	2	10	21	31

Comments:

Everyone scored with this set of problems! A few points were lost because some non-existent alternate solutions were given as well as the key and no piece was specified in the pawn-promotion of #713. The Greek problems proved to be the trickiest since the try looked very promising and covered the knight like the real key does. It's a tight race on the ladder with everyone except the leader within 20 points of each other. With this system everyone becomes a winner sooner or later. So why not join now?

THE SEPTEMBER SOLUTIONS

#711 (A Palatz). Key: P-N4, tempo. The key prevents 1. --, R-QN6; 2. B-B6, R-KN6 no mate

#712 (M.Olsen) Key: 1. Q-N7 threat 2. Q-QR7 mate
Try: 1. B-Q6?, B-B4 no mate

#713 (W.A.Shinkman). Solution: 1. P-B8/B, K-B3; 2. R-KN3, K-K3; 3. R-N6 mate
Note: When pawns reach the eighth rank, they must promote to a piece other than a King or Pawn

#714 (D. Kapralos). Key: 1. Q-N5 threat 2. N-N3 mate
Try: 1. P-B4, BxP no mate

DUTCH SOLUTIONS

#711: 1. g4 tempo #712: 1. Dg7 dr. 2. Da7 mat
#713: 1. f8/L, K-f6; 2. Tg3, Ke6, Tg6 mat
#714: 1. Dg5 dr., 2. Pb3 mat

25th Anniversary

The Congregation of the

Rehoboth Christian Reformed Church of Toronto

extends a warm invitation to all former members and their families to join us in the celebrations

Dinner and Social Evening
January 14, 1978

Special Anniversary Services
Sunday, January 15, 1978

Please contact Mr. W. Jansen, 11 Ringway Cr., Rexdale, Ont. M9W 1X2, for accommodation, directions to the hall and dinner reservations.

Please reply before December 15, 1977 so that we can plan our dinner.

CALENDAR OF EVENTS

Nov. 25	Rummage and bake sale given by the Grace Chr. School Society at Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Toronto, Ont. 11 a.m. to 2 p.m.
Nov.26	Bazaar, John Calvin Chr. School,290 Water St., Guelph at 3:00 p.m. and auction at 7:00 p.m., featuring a "Children's Playhouse" at 2:00 p.m.
Dec. 10	Christmas Concert with 100 voice choir with Brass Quartet. Leendert Kooy directing, organist Andre Knevel. 8;15 p.m. in the St. Thomas Anglican Church, St.Catharines, Ont.
Dec. 17	Strathroy Annual Christmas Concert with the St. Thomas Male Choir, Crescendo; the St. Thomas Ladies Choir, Gloria in Excelsis; and the St. Thomas School Choir in the First Chr. Ref. Church, Strathroy at 8:00 p.m.
Dec. 20	St. Thomas Annual Christmas Concert in the Trinity Anglican Church, 55 Southwick St., at 8:00 p.m., featuring same choirs as the Strathroy Concert (Dec. 17).

Christian Reformed television programs in Winnipeg and Ontario:
Winnipeg, Channel 9; The four-part CRC-TV series will be aired at 10:30 p.m. on Nov. 21 2 , Dec. 5 and Dec. 12.

Ontario, Global Network (Channels 22, 29, 6 and 2); The four-part CRC-TV series will be aired at 7:00 p.m. on Dec. 13, 14, 20 and 21.

AACS Public Lecture
Mr. C.T. McIntire will speak on "God's work in a secular age" in the following cities. Nov. 24, Toronto; Nov. 26, Winnipeg; November 28, Calgary; Nov. 29, Lethbridge; Nov. 30, Neerlandia; Dec. 1, Red Deer/ Lacombe; Dec. 2, Edmonton; Dec. 8, Sarnia.

Schaeffer Film Series
The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Lecture series on The Five Points of Calvinism
Series will be held Thursday, Nov.17, 24, Dec.1, 8, 15 at the Can.Ref.Theological College, 374 Queen St. S., Hamilton, featuring Dr.J. Faber, prof. of dogmatology as lecturer on the topic Five Points of Calvinism. Sessions will be held from 8 p.m. to 9.45 p.m. and admission is free.

CJL executive tour
Between Nov.14 and Dec.2, the Committee for Justice and Liberty Foundation's executive director will be speaking in the following communities: Thunder Bay, Nov.14, Winnipeg, Nov.15; Neerlandia, Nov.16; Edmonton, Nov.17, 18; Lacombe-Red Deer, Nov. 19, 20; Lethbridge, Nov.21; Vancouver, Nov.25-27; Victoria, Nov. 28; Regina-Saskatoon, Nov.29; Brampton, Dec. 2; Watch for local announcements.

Andre Knevel organ concerts

Nov.24	St.Paul's Anglican Church, Bloor St., Toronto, Ont. Noon recital
Dec. 3	Centr.United Church, Woodstock,Ont. at 8:15 p.m.
Dec.10	St.Thomas Anglican Church, St.Catharines, Ont. with choir and brass quartet under Leendert Kooi, 8:15 p.m.

Christian Stewardship Services
A presentation of a color film, a discussion with questions and answers on making a will, and free literature form part of a tour by a representative of Christian Stewardship Services. For more information call CSS at 416-598-2181, Toronto, Ont.

Nov.14	Ottawa (Calvin), Ont.CRC, 8 p.m.
Nov.16	Williamsburg, Ont. CRC, 8 p.m.
Nov.28	London (First), Ont. CRC, 8 p.m.

Next issues of C.C.:

Dated	Mailed	Ad deadline
Dec.2	Nov.30	Nov.28
Dec.9	Dec.7	Dec.5
Dec.16	Dec.14	Dec.12

Books

New Testament and role of men and women

George W.Knight III: The New Testament Teaching on the Role Relationship of Men and Women. Grand Rapids: Baker's Bookhouse '77. 75 pp., $3.95

Reviewed by L. Selles of Canadian Reformed Theological College.

Dr. Knight, professor of New Testament at Covenant Theological Seminary in the U.S.A., composed the above mentioned booklet by expanding and re-arranging three articles published in 1975 and 1976. Although there is some overlapping, Dr. Knight managed to forge the separate articles into one book. He added as appendix, a report on office in the New Testament (and the ministry of women) presented to the Reformed Ecumenical Synod in 1972 by the advisory committee of which Dr.Knight was reporter. This report is basically in agreement with the contents of the book, insofar as it covers the same subject.

The book deals, as the title indicates, with the role relationship of men and women according to New Testament teaching. By 'role relationship', Dr.Knight understands the relationship which involves 'headship' or authority, p.9, as in marriage and in the exclusion of women from the teaching and ruling offices in the church. This role relationship has been denied as a present ordinance in recent years within evangelical circles.

Dr. Knight mentions in this context, the book of Letha Scanzoni and Nancy Hardesty: *All We're Meant to Be, a Biblical Approach to Women's Liberation* and that of Paul K. Jewett: *Man as Male and Female, a Study in Sexual Relationships from a Theological Point of View.* He might as well have mentioned *I Pledge You My Troth* by J. Olthuis.

From these books, it becomes perfectly clear that the acceptance or the rejection of a role relationship of men and women as understood by Knight is not a matter of what the Bible says, but of how the Bible is interpreted. For as to what is written, Paul does admonish wives to "be subject to their husbands as to the Lord", Eph.5:22, and the apostle states emphatically that he does not allow a woman to teach or to exercise authority over a man" in the congregation, 1 Tim.2:12. These injunctions are, however, made null and void with an appeal on Gal. 3:28: "... there is neither male nor female, but you are all one in Christ Jesus", or by declaring them 'culturally relative' or by explaining them as remnants of Paul's rabbinic past. Cf. pp.14, 15. Dr Knight not only mentions these interpretations but he also pays full attention to them. Each text which speaks of the role relationship of men and women in marriage and in church, is discussed and objections against the traditional exegesis as followed by the author, are carefully considered.

To mention one objection, it has been contended that if the N.T. would still demand the submission of a wife to her husband, then it would as well require the continuation of slavery. Dr. Knight shows that, whereas the submission of a wife to her husband is based by the apostles on the institution of marriage by God in the beginning, slavery is nowhere sanctioned by the apostle as instituted by God. That is the reason why in the long run slavery had to go, but the role relationship of men and women remains.Cf.pp. 21ff.

This careful weighing of objections, which follows the exegesis of the various passages related to the subject, makes the reading of the book more than worth one's while. Dr. Knight has the gift of writing in a lucid way, understandable for everyone who will take the trouble to sit down and study the book with the Bible open beside it. The book also lends itself excellently for discussion by chapter or chapterparts, in a Bible study group of men and women.

I noticed that with respect to Gen.3:16, Knight writes: "He shall rule over you expresses the effect of sin corrupting the relationship of husband (the head) and wife", an exegesis which seems to me irrefutable p.43.

As to the prophesying and praying by women, mentioned in 1 Cor.11:5, Knight makes - I think rightly so- a distinction between these activities which do not involve headship over others and an authoritative teaching and ruling as is meant in 1 Cor.14 and 1 Tim.2, p.46.

Dr. Knight makes it abundantly clear, on the other hand, that role relationship is not the exclusive relationship between men and women. The Bible also speaks of the unity of men and women. The unity of men and women in the Lord, Gal.3:28, of the wives as joint heirs with their husbands 1 Peter 3:7, and of the mutual submission which all the members of the church, men and women included, owe one another. The one thing should not be stressed at the expense of the other; the one thing should not be understood either in conflict with the other, but the one thing should be seen in a biunity with the other, pp.14, 52, 53.

Special attention is paid by Knight to the injunction found right in the middle of the requirements for deacons: "The women likewise must be serious, no slanderers but temperate, faithful in all things", 1 Tim.3:11. As the office of deacon, just as that of bishop or overseer, is described in male terms, Knight concludes that both these offices are for men only. This conclusion is not overturned either by the fact that Phoebe is called 'diakonos' in Romans 16:1, for the word 'diakonos' always points to service but it does not necessarily point to the service of deaconship. As a matter of fact, as 1 Tim. 3 shows, it is only in the case of men used in the meaning of deacon. No female deacons therefore! Stating that, however, Dr. Knight is also of the opinion that women "are mentioned in the midst of the description of deacons because it is perfectly proper for them to be involved in the diaconal ministry", p. 48. He would therefore "encourage churches to elect deaconesses who can help the deacons", pp. 49,51.

I wonder whether a new office would not be created by such an election of deaconesses. It seems therefore better, in my opinion, that wherever and whenever the need arises - I think of the care of older brothers and sisters who cannot manage anymore on their own, for example, and of services in the mission field - sisters who have talent and time are appointed as deacon aids and as such, operate under the supervision of the deacons. For the rest, I agree wholeheartedly that the gifts and talents bestowed on the sisters of the congregation, should not be neglected but used in the church. I found a disturbing misprint on page 41, 3 lines from the bottom, where "the man" obviously should be "the woman".

Some passages I had to reread a couple of times before they got through. For example, the top half of page 41 and the first paragraph of p.49. I doubt whether it is right to speak of 'the ontological relationship of preincarnate submissive Sonship'. I am not so happy either with the term 'role relationship' as indication of the headship of man over woman in marriage and church. If a term is to be helpful, it should not need explanation, but be self-explanatory.

These critical remarks are not meant to detract in any way my appreciation and gratitude for the book of Mr. Knight I just finished the reading of *The Battle for the Bible* wherein Dr. Lindsell tells the sad story of the giving up, piece by piece, of the inerrancy of Scripture in evangelical circles. It made the reading of Knight's booklet doubly refreshing and encouraging. The word of our God will stand forever. The Lord will also take care that there always will be people who stand up for the ever abiding Word of God.

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By Harry Diemer

In his book "Nature and Miracles" Diemer reveals to readers that miracles are a part of the natural laws. ...not all natural laws are presently known; many secret powers are still hidden away in nature; powers whose working we merely glimpse from time to time. In earlier centuries many events were considered supernatural that to us are so natural that we scarcely give them a thought. Furthermore, as the knowledge of natural law increases, many phenomena will lose their miraculous character. He also goes on to say that the miracles of Jesus are neither supernatural nor against nature. "They do not go against nature but against the sinful state of nature which has become so by demonic powers, sickness, and such. Going against the sinful state of nature these miracles actually restore the original state of nature."

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